Develop Israel with Israel Bonds

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Fly the Finest... FLY TWA TRANS WORLD AIRLINES

MARGINAL COLUMN

By ARTHUR SAUL SUPER

THE special genius of Judaism is particularly expressed in the triad of great pilgrim festivals, the most picturesque of which, the Passover, commences this evening. For the observance of these festivals is an indissoluble welding together of the religious and secular so complete that the secular becomes spiritual and the spiritual secular, and it is clear that one cannot exist without the other. *Succot* or Tabernacles implies not only the end of the harvest, the feast of the ingathering but also emphasizes that man's protection is in spiritual values rather than in anything technology can do. Technology always threatens man more than it comforts and advances him; it is the Word that saves him, but the Word can only have power when it is accepted by those who control the technology. That is the lesson of Tabernacles. *Shavuot* or Pentecost is the summer harvest, but it is also the time of the giving of the Law. The rule of Law is the first essential for the transition from a savage, nomadic and hunting society to a settled agricultural one; for without law man cannot remain on his soil to till his fields and patiently await his harvest.

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BUT perhaps most illustrative of this principle is the festival of Passover for in this case the religious and secular ideas involved blend into one. The first passover celebrated the birth of national freedom, and later was also tied up with the very beginnings of the earliest spring harvest; but the essential idea which is celebrated on Passover is freedom which has an inextricable array of secular and spiritual connotations. The Jews in Egypt at that ancient season of the Exodus wanted freedom in the simplest, most uncomplicated terms. They were in slavery. They were physically and politically subject, and they wished to get rid of the yoke. But Moses, speaking in the name of God, phrased the demand to Pharaoh in the words: "Let my people go that they may serve Me." Later this idea was amplified into the statement that man cannot be bond to any other man, for he must serve God, and no one who is a bondman can give true allegiance.

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THUS we see that the concept of freedom is always conditional. Indeed it is difficult to postulate freedom as an abstract, absolute value standing by itself. Freedom always has to be freedom *from* something and *for* something. That was why the late President Roosevelt, during World War II found that it was not sufficient to formulate the fact that the struggle then was for freedom without qualification. He found it necessary to list four specific freedoms; among them freedom from want and freedom from fear.

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WHAT then is this concept of freedom? It is everything that is contained in the acceptance by man of his neighbour as a human being like himself. That is why Judaism, which could only begin in freedom—the Exodus was the liberation of the nation in order that they accept the yoke of the moral law — later formulated the essence of religion as "Love thy neighbour as thyself." This was very briefly interpreted — Love your neighbour because he is as you yourself are. Later of course this became the golden rule of Hillel "What is hateful to you do not that unto your neighbour," or the version which grew directly out of it "Do unto others as you would be done by." When the Romans developed slavery to a pitch where their whole existence depended upon it, they had without knowing it already destroyed their empire; their latter history was just the long process of disintegration. But to make slavery endurable even to themselves they had to innovate a spurious principle. The slave was not really a human being but an *instrumentum vocale* (a tool with the power of speech). But this did not help them. With the denial of humanity to other human beings they lost their own and perished.

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THIS then is the imperishable value of these great festivals of ours. Each year they bring once again to the forefront of our minds the old basic concepts of man's spiritual and secular existence. But each year they do it in the context of the secular problems of the age in which we live. They do so because the festivals are not mantic feasts with a purely religious ritual, but emphasize that the common, everyday aspirations of ordinary mankind living his unspectacular daily life are shot through with what the Bible called holiness.

Tel Aviv, April 4.

UNIQUE OPPORTUNITY!

(owner leaving town)

FOR SALE 2-ROOM FLAT, all conveniences, in a newly built house. Beautiful view facing the sea; most modernly furnished, including refrigerator, gas stove, washing machine, radio, electric sewing machine, etc. (all English made, almost new). Centrally located on Hador Hacarmel, Haifa; suitable for physician, Lawyer, etc.

Please write to P.O.B. 4355, or phone 67727 between 2-4 p.m. Mon., Wed., Thurs. only.

Civilians Flee Rebel Towns in Sumatra

BUKITTINGGI, Sumatra, Thursday (UP). — Civilians were streaming out of the rebel centres of Padang and Bukittinggi today in preparation for the expected amphibious attack by Central Government forces.

In Padang, more than two-thirds of the normal population of 150,000 have departed by today. In both towns the rebel authorities warned residents to leave because house-to-house fighting was expected.

In Jakarta, the Central Government announced the outbreak of a counter-revolution in central Sumatra against the rebel regime. The government radio in Medan said that 600 inhabitants of Pariaman fought rebel forces, while insurgent commanders in other areas of central Sumatra have been compelled to flee to the mountains.

Col. Maludin Simbolon, "Foreign Minister" of the insurgents today announced over Padang Radio that the rebels had captured from government troops arms made in Russia. He rejected a government statement that Jakarta had received no Russian help.

In a speech to university students in Jakarta later today, President Sukarno reaffirmed Indonesia's policy of neutrality between the power blocs and its intention to co-exist with other countries. He said the rebels, backed by a foreign power, wanted Indonesia to join one of the blocs.

The President charged that the rebels had been misled by this foreign power, which he did not name. His Minister of Information, Sudibyo, however, had earlier told a press conference in Jakarta that the Government would soon decide on its stand against the activities of Nationalist Chinese on Formosa who have been charged with offering aid and sympathy to the rebels.

The Minister said that no anti-Chinese feeling exists in Indonesia generally, and any such feeling is directed specifically against "the deeds of persons who wanted to disturb Indonesia's security."

Ike Urges Changes In Defence Set-Up

WASHINGTON, Thursday (Reuter). — President Eisenhower today proposed a major reorganization of the Defence Department so as to strengthen the nation in "safeguarding our freedom and serving us in our quest for an enduring peace."

In a special message to Congress, the President proposed sweeping changes, including the granting of greater authority to the Secretary of Defence over strategic and tactical defence planning.

The President said that under the present law the authority of the Secretary of Defence had been circumscribed and hedged about in a number of ways which worked against the effective direction of security activities.

He proposed that the civilian Secretaries of the Navy, Army and Air Force should be relieved of direct responsibility for military operations and should assist the Secretary of Defence more in the field of administration than military operations.

He declared that the Joint Chiefs of Staff in future would serve as staff assisting the Secretary of Defence in his exercise of direction over unified commands.

N.Y. STOCKS DROP

NEW YORK, Thursday (Reuter). — The New York stock market, afflicted by selling late in the afternoon, yesterday had its biggest drop since January 10.

India Rejects UN Mediation Bid on Kashmir

UNITED NATIONS, Thursday (UP). — Pakistan accepted "in principle," but India rejected, a five-point plan suggested by Dr. Frank P. Graham of the U.S. for settling their 11-year-old dispute over Kashmir, it was announced today.

Dr. Graham, in a report to the Security Council, said his main recommendations were for a meeting of the Pakistan and Indian Prime Ministers on Kashmir, for the stationing of a U.N. peace force in Pakistan-held Kashmir, and for an early agreement on a plebiscite.

He visited both countries in January and February in his capacity as U.N. Representative to make recommendations with a view to implementing earlier U.N. resolutions on Kashmir.

India told him the "sole onus" for a peaceful solution was on Pakistan and the U.N.

India also made a new declaration that the State of Jammu and Kashmir, the full name of Kashmir, is "an integral and inseparable part of the Union of India" and that Dr. Graham's recommendations were based on "a misconception" that Jammu and Kashmir were a no-man's-land.

Innocent Passage In Tiran Straits Upheld

GENEVA, Thursday (INA). — Israel's claim to the right of innocent passage through the Straits of Tiran, connecting the Gulf of Akaba with the Red Sea, was upheld in a second vote today in the committee of the U.N. conference here on the Law of the Sea.

A relatively liberal definition of the right of innocent passage was approved at the behest of the U.S. by 32 votes to 31 with five abstentions at a session of the Committee on Territorial Seas. The committee rejected a definition which would make the right conditional upon the "interests" as well as the "security" of the coastal state.

The U.S. objected to the inclusion of the word "interests" as being too vague.

As approved by the committee, the right of innocent passage would apply to the passage of a ship between the territorial seas of one state across the territorial waters of another state.

Israel has maintained that its ships sailing from Eilat have the right of communication to open seas through territorial waters adjacent to the Egyptian coast in the Straits of Tiran.

GEN. BATISTA

Tyre Gendarmerie Chief Removed

BEIRUT, Thursday. — The Lebanese Cabinet tonight transferred the local gendarmerie commander at Tyre, in southern Lebanon, following the disturbances in which four people were killed and 11 injured, usually reliable sources reported tonight.

The Cabinet was reported to have been told that feelings against the commandant were strong since his men opened fire on demonstrators.

The strike of Tyre shopkeepers, believed to have sparked the demonstrations, continued for the seventh day and sympathy strikes in other southern towns were reported.

The strikers are protesting against the jailing last week of three Tyre residents found guilty of insulting the Lebanese flag during demonstrations in favour of the United Arab Republic.

Jordan Gov't Takes Over Petrol Stores

AMMAN, Thursday (UP). — The Jordan Government took over all petroleum storage facilities in the country today in a move which amounted to virtual nationalization.

The decision was taken at a five-hour Cabinet meeting which ended at midnight last night.

Foreign Affairs Minister Samir Rifai said after the meeting that the Government was taking over all responsibility for importation and distribution of oil. It will also supervise the transport of petroleum supplies from Iraq, Jordan's partner in the new Arab Federal State.

He added that Jordan and Iraqi transportation companies would get preference in cases where their rates were the same as those of foreign firms.

Although the word nationalization has not been mentioned, observers here feel that the move amounts to that.

12 Rebels Killed In Cuba; General Strike Feared

HAVANA, Cuba, Thursday.— Twelve rebels were killed yesterday in clashes with troops of Cuban President Fulgencio Batista, the army announced today.

It added that the rebels were killed while attacking vehicles.

The cabinet met in emergency session most of the night and drafted a series of decrees to avert a rebel-threatened general strike aimed at overthrowing the government.

The Dominican Republic rushed five plane-loads of arms and ammunition to Cuba to help in what government sources called "its greatest hour of peril," as rebel forces tightened a stranglehold on Oriente province and called for new "ambushes" of pro-government persons in threatened towns.

Arrests in Santiago

Widespread arrests were reported in Santiago, the rebel-infested capital of Oriente Province, and at least 19 rebels and their weapons were reported seized in Havana itself.

The U.S. last month blocked the export to Cuba of about 2,000 rifles, but informed quarters here said strongman Rafael Trujillo of Dominica assented at once to a Cuban government request for arms, which were flown in commandeered Cuban airliners to an army base outside Havana.

At Brownsville, Texas, 35 Americans arrested a week ago for trying to run guns to the Cuban rebels ended a hunger strike last night.

Syrian Court to Try Saud's Father-in-Law

Asad Ibrahim, one of King Saud's fathers-in-law, and Ibrahim's brother Majed, will be tried in Damascus on April 28 on charges of plotting against the U.A.R., the United Press reported yesterday from the Syrian capital.

Both defendants will be given five days to surrender for trial or they will be tried *in absentia*, the chairman of the military tribunal, Brigadier Abdulrahman Merdam Bek, said.

Cairo Radio reported yesterday that a sword presented by King Saud to the Syrian Minister of the Interior, Abdel Hamid Serraj, had been sold at a public auction for LS88,000 and the money donated to the Algerian nationalists.

Serraj is due to leave this month for Cairo for meetings with his opposite number in the Egyptian region, Zakariya Mohieddine, according to M.E.N.A.

U.S., SUDAN SIGN AID AGREEMENT

KHARTOUM, Thursday (Reuter). The U.S. and the Sudan yesterday signed an agreement in principle under which America will provide aid for road building, the sinking of wells in semi-desert areas and agricultural research.

The exact scope of the aid agreement signed by the U.S. Charge d'Affaires and the Sudanese Foreign Minister, Mohammed Ahmed Mahgoub will be worked out by an American mission of experts, the first of whom will arrive in two weeks.

The Sudanese Prime Minister, Abdullah Khalil, has stressed that no aid will be accepted if political or military strings are attached.

Dag in Geneva, To Meet Fawzi

GENEVA, Thursday. — U.N. Secretary General Dag Hammarskjold arrived here today by air from London for talks with Dr. Mahmoud Fawzi, the Foreign Minister of the United Arab Republic.

They are expected to meet tomorrow for discussions on the position of the newly-formed U.A.R. in the U.N. and its specialised agencies, and on the recent Israel-Syria border flare-up.

According to informed sources, now that Egypt and Syria are one country, a major issue to be discussed by the two men is: what would happen if the U.A.R.'s northern province (Syria) were attacked — would the southern province (Egypt) have the right to retaliate? Similarly, will the U.A.R. form a single Mixed Armistice Commission and will the present agreement be changed to include both provinces?

Mr. Hammarskjold's discussion in London with Prime Minister Harold Macmillan and Foreign Secretary Selwyn Lloyd was understood in diplomatic quarters to have covered:

1) A review of the international situation.
2) East-West "summit" conference issues.
3) The complex problem of disarmament.
4) Latest developments in the Middle East.
5) The Franco-Tunisian dispute.
6) Various U.N. matters.

GHANA APPOINTS ENVOY TO CAIRO

ACCRA, Thursday (Reuter). — Dr. Joseph Ramah, a 53-year-old private physician, has been appointed Ghana's first ambassador to Cairo, it was announced here today.

Mr. Ramah will attend as an observer the forthcoming Accra conference of African states and is expected to leave for Cairo at the end of the month.

Egypt Gets Another 3 Subs, from Poland

Three submarines arrived at an Egyptian port on Tuesday from Poland, Cairo Radio announced yesterday. The broadcast added that the submarines had joined the navy of the U.A.R.

The Egyptian navy now has six submarines, three others having been delivered by the Soviet Union about six months ago.

The Cairo daily "Al Gomhouriya" said that the officers and men who sailed the submarines to Egypt from their port of origin were all Egyptians who had undergone a period of training in Poland.

Another Cairo daily "Al Ahram" reported a new transaction between Egypt and the Soviet Union whereby the Cairo regime will acquire a number of jet airliners of "the latest type in the world" capable of speeds of more than 1,000 kph.

A U.P. report from Cairo quoted authoritative sources there as saying that Egypt has contracted for five such airliners. They are of the TU-104 type, and will be operated by Misr airlines.

Reuter reported from Cairo that the Soviet Minister of Culture, Mr. Nikolai Mikhailov, arrived there yesterday for talks on cultural exchanges between Egypt and Russia.

From Belgrade it was reported that Hasan Bakic, President of the Yugoslav Government Committee for Foreign Trade, will leave today for a five-day visit to Egypt.

UNTSO Ends Survey Of Hula Canal

Jerusalem Post Reporter

The survey of the 420-metre long drainage canal in the Hula Valley by U.N. Observers was completed yesterday, and the Government is now awaiting the T.S.O. Chief of Staff's report. It is hoped that it will be ready by today.

The canal has been surveyed on three previous occasions, and each time it was found to be outside the demilitarized zone. The Syrians have been protesting the construction of the canal on the assumption that it is in the zone, although two others have been dug there without their objecting.

Our correspondent from Tiberias writes that it is expected that work on the Hula drainage project will be resumed on Sunday.

Arab Propaganda Gets Play in U.S. Press

By JESSE ZEL LURIE,
Jerusalem Post Correspondent

NEW YORK, Thursday. — The United Arab Republic won a slight propaganda victory here today with all the morning newspapers headlining reports referring to "Israel hostilities."

Typical headlines said that the Arabs would defer a plea to the Security Council on the Syrian border situation so long as "Israel hostilities" were stopped; and that the U.A.R. would request an urgent meeting "if hostilities are resumed by Israel."

Only the "New York Times" mentions at the end of its story Israel's countercharges, as listed at a press conference yesterday by Mr. Mordecai Kidron, deputy head of Israel's U.N. delegation.

Strong 'Quake In Region of Albania

SKOPLJE, Yugoslavia, Thursday (Reuter). — A powerful earthquake, believed to have taken place in Albania, was recorded early today at the Skoplje seismological station.

The shock was also recorded in Belgrade, where instruments showed disturbance for just over 15 minutes. No details were available.

Senator Wiley Sounds Warning on Nasser

WASHINGTON, Thursday (INA). — Senator Alexander Wiley, ranking Republican on the Senate Foreign Relations Committee, warned in the Senate today that "we must keep our powder dry when dealing with Nasser."

The Wisconsin Senator charged that "Nasser has been trying to play both ends against the middle." He said the American position towards Nasser's U.A.R. should be "one of friendship but caution."

U.A.R. ARMY GROUP IN PEKING

PEKING, Thursday (Reuter). — A 15-man military goodwill mission from the United Arab Republic, led by Lt. Gen. Mohammed Ibrahim, Chief of the U.A.R. Staff, arrived here by air today, the New China News Agency reported today.

Khrushchev Meets Magyars

BUDAPEST, Thursday (UP). — Mr. Nikita Khrushchev brushed past his security guards and went out among the Hungarian populace on an unexpected handshaking, baby-kissing visit today.

Attending a wreath-laying ceremony at the Soviet and Hungarian war memorials, the Soviet Premier suddenly hopped over a park railing and started to chat with the crowd of Hungarians there.

He kissed little children and asked them their names. Wreathed in smiles, he conversed with the elders. He had Hungarian Communist party leader, Mr. Janos Kadar, for an interpreter.

It was one of Mr. Khrushchev's few public appearances since his arrival yesterday. Stringent security precautions guarded practically all of his movements.

A military ceremony this morning took place in Szabadsag (Freedom) Square, just outside the U.S. Legation where a lone Stars and Stripes fluttered in contrast to the thousands of red-white-green Hungarian flags on Hungary's World War Two Liberation Day.

It was a solemn occasion until Mr. Khrushchev, a veteran politician, dropped protocol and precaution and mingled with the crowd. His performance won a loud round of applause.

Speaking at a festive ceremony in the Opera House tonight, Mr. Khrushchev accused the U.S. Government of trying to throw back to its starting point the whole cause of a summit conference.

Mr. Ivan Serov, head of Soviet state security, has arrived here unheralded and at first unnoticed.

A-Tests Can Be Secret—Macmillan

LONDON, Thursday. — The British Government has evidence that a country could hold nuclear tests without the rest of the world knowing, Prime Minister Harold Macmillan told the House of Commons today.

He was answering Labour opposition questions based on Russia's recent unilateral decision to suspend tests.

The Soviet Government claims all tests can be detected and has not provided for any international inspection or control.

Mr. Macmillan told the House he was unable to go into details about the Government's evidence concerning undetectable nuclear explosions. But he added that secrecy would be theoretically possible even with a very comprehensive system of inspection.

LABOUR'S STAND

Labour M.P.'s yesterday came out in favour of suspension of H-Bomb tests and a halt to the construction of American rocket bases in Britain until after a summit meeting. At the same time they recorded their opposition to any proposal to equip the new West German armed forces with nuclear weapons until after "a genuine effort" for agreement with the Soviets on disengagement in Europe.

They did so at a two-and-a-half hour meeting of the Parliamentary Labour Party at the House of Commons. The meeting was called to obtain approval of Labour backbenchers for policy on nuclear tests and rockets bases laid down March 7 in a joint manifesto by the Labour Party executive and the powerful Trades Union Congress.

43 Kgs. of Gold Found at Lydda

LYDDA AIRPORT, Thursday. — Airport Customs officials today returned a box containing 43 kgs. of gold valued at IL75,000 which was missing from an Air France airliner which landed at Lydda last night.

The box had been placed in a customs shed overnight and remained unclaimed this morning. Officials contacted all the airlines serving the country and finally succeeded in identifying the gold as part of a shipment from Paris to Teheran.

Nahal Groups Excel in March

By N. D. GROSS, Jerusalem Post Reporter

Firm stride, heads high, hearts strong
Till we reach the Capital, Jerusalem.

Twenty-one girls of 18 sang this refrain loudly yesterday as, marching in sardine-tight ranks of three, they swung into Jaffa Road, heading the column of 2,452 members of the Services concluding the third annual four-day marching contest.

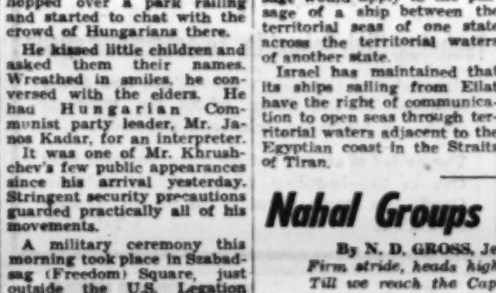
The first group, members of Nahal at Kinneret, entered the city from the last halt at Kiryat Moshe at noon, having completed 30 kilometres on each of the four days. Their brother-soldiers who followed had covered 40 kms. a day.

"It was the idea continually in the minds of our men and girls that they were on their way to Jerusalem, were, indeed, pilgrims, that made the whole thing worthwhile for them," the Deputy Chief of Staff, Aluf Zvi Tsur, said as he handed medals to the heads of many of the contingents at the Y.M.C.A. ground.

Indeed, the Jerusalem populace lining the streets were thrilled by the sight and sound of rank after rank of girls from camp offices, switchboards, clinics and border farms, vigorously stepping out in neat formations, each group loudly singing its songs, and needing no pace-making by accompanying officers or N.C.O.S.

The city took it as a re-

(Continued on Page 2, Col. 4)



Tel Aviv—Yafo Municipality

To All Tel Aviv—Yafo Residents

In response to the many requests we have received from ratepayers who, due to the heat-wave, were unable to pay their rates and taxes in time to avoid the 20% fine, the Municipality has agreed to postpone the deadline to April 15, 1958.

WITH HOLIDAY GREETINGS,

HAIM LEVANON,
Mayor

April 2, 1958.

DANCE MUSIC
Nightly until 1
at the
KING DAVID BAR

Social & Personal

The President and Mrs. Ben-Zvi have sent their condolences to the widow of Aharon Moshe Koler, the Histadrut veteran, who passed away last week.

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The members of the Burmese Military Mission, headed by the Director General of the Burmese Ministry of Defence, U Maung Maung, were on Tuesday night the dinner guests of the Chief-of-Staff, Rav Aluf Haim Laskov. The mission were yesterday received by the Director-General of the Israel Ministry of Defence, Mr. Shimon Peres, who had just returned from Europe. Later in the day the mission members visited the former Israel Minister to Burma, Mr. David Hacohen, M.K. in Haifa and toured factories and kibbutzim in the area. Tonight they will be the guests of kibbutz Alumot at the Passover Seder.

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Mr. D. Linakis, Greek Consul in Jaffa, has been elected President of the Tel Aviv-Jaffa (South) Rotary Club for the year beginning in June. Mr. S. Noah was voted Vice-President, Mr. E. Lival, Treasurer, and Dr. Z. Sfeir, Honorary Secretary.

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Mr. and Mrs. H. Stern, leading members of the Jewish Community and United Israel Appeal in Austria were yesterday received by the Chairman of the Keren Hayesod Directorate, Mr. E. Dobkin.

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A reception in honour of Prof. James G. McDonald, first U.S. Ambassador to Israel, will be held on Sunday at ZOA House in Tel Aviv.

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The spring exhibition of 10 years of painting and sculpture by Jerusalem artists will be opened tomorrow at the Jerusalem Artists House at 11 a.m. by Mr. M. Ardon, Advisor on Art to the Ministry of Education and Culture.

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EXPRESSION OF THANKS

Mrs. C. Kupfermann of Haifa has donated IL100 to Hanahil as an expression of her deep gratitude to her physicians, private and other nurses and the entire personnel of Dr. Better's Hospital.

State Emblem Illegally Used in 'Asor' Album

TEL AVIV, Thursday.—The publisher, editor, printer and distributor of a Tenth Anniversary Album were today charged before Tel Aviv Magistrate H. Bental with unauthorized use of the State Emblem on the cover of the album.

The publisher, Yosef Glosser; the editor, Uri Sela; the printer, Gerald Melamede, and the distributor D. Toper were charged with violation of the State Emblem Law of 1949.

Hearings in the case were set for April 14.

I.P.O. to Celebrate With Beethovcen '9th'

As part of the celebrations of the State's 10th anniversary, the Israel Philharmonic orchestra is to give a series of festival concerts with Beethoven's famous glorification of the brotherhood of man, his "Ninth Symphony." The concerts will open in Tel Aviv at the Mann Auditorium on April 20 and 21st, and the Jerusalem performance will take place on Independence Day itself, April 24, at the Edison Hall. The Haifa performance will be held on April 30 at the Armon Theatre.

The eminent conductor, Rafael Kubelik, Director of the Covent Garden Opera, London and a well known guest conductor in Israel, has been engaged to direct these performances and himself selected the quartet of solo singers Soprano Elsie Morison, Contralto Lauris Elms and Basso David Kelly, all noted members of the Covent Garden Opera, have been engaged, while the tenor is Waldemar Kmentt of the Vienna State Opera. The text of Schiller's "Ode to Joy" will be sung in the Hebrew translation of Aharon Aschman. The guest singers have written that they experienced little difficulty in mastering the new language. The chorus will be the Tel Aviv Chamber Choir in a strength of 180 under the direction of Eytan Lustig.

Hundreds of seats have already been reserved by persons abroad who are expected to arrive in Israel for the Passover.

Anthology of Poetry And Prose by Sabras

TEL AVIV, Thursday. — An anthology of poetry and prose representing the younger generation of Hebrew writers is being published this month by Sifriat Hapoalim, for the tenth anniversary. The volume is entitled 'Der Ba'arets.'

The editors set out to demonstrate the specific characteristics of the "younger literature." Those represented were either born, or brought up in the country, are now in their 30's and 40's, the senior among them being 45 years old. The struggle for independence and the crystallization of the State and its culture find expression in their works, whether directly or in the influence on their style.

In his introduction of the book to the Press, Mr. Moshe Shamir, author of "King of Flesh and Blood," who is one of the contributors as well as co-editor of the volume, stressed that the intention was not to produce one more exhaustive, superficial encyclopaedia. The editors had attempted to demonstrate the contemporary literary trends of the generation which drew its inspiration and had its roots in the life of the country. Authors of the previous generation — influenced by earlier literary movements — were thus deliberately excluded, with no question as to their literary standards.

Among the authors represented are Aharon Amir, Yehudit Handel, Haim Guri, Mati Meged and Hanoch Bartov.

A short biographical note and portrait accompany the selections of each writer represented.

(Other Book News — Page 8)

IL7,500 Prizes in T.A. Jubilee Contests

TEL AVIV, Thursday. — Tel Aviv Municipality is budgeting IL7,500 in prizes for public competitions for the city's jubilee next year.

The Director of Tel Aviv Museum, Dr. E. Kolb, is to head the judging committee to choose the jubilee emblem and its poster. Over 30 entries have already been received for each, as well as enquiries from artists abroad for the poster design (for which the prize is IL1,000). The final day for entries is May 4th.

The major events for the jubilee programme will be a play (to be performed, it is hoped, by one of Tel Aviv's theatre companies), and a composition for orchestra—which might be given by the IPO.

The celebrations would not be complete without a jubilee song, for which a two-stage competition is billed. The verse will be chosen first, and set to music in a later competition. Mr. Reuven Avinoam, winner of the Bialik Prize this year, is among the judges for the verse.

Potash Production Now Covers Running Costs

Potash production at the Dead Sea Works totalled 85,000 tons during 1957/58 and is now covering operating expenses. The company plans to produce 100,000 tons during 1958/59. This was announced at a press conference in Jerusalem this week by Mr. M. Preminger, Deputy Director General of the Ministry of Development, who introduced an interim report of the Ministry's Technological Advisory Board.

Mr. Preminger said that the Board had met last month under the Chairmanship of Sir Ben Lockspeiser and had reviewed the implementation of its recommendations of last October. It also toured development projects in the Negev.

In its report, the Board announces its decision to erect a flotation plant at the Oron Phosphate Works to produce some 30,000 tons of enriched phosphates from waste products of the mechanical process now in use at Oron. The present dry system is being constantly improved and production of phosphate at Oron has increased from 120,000 tons last year to 340,000 during the current year. Experiments now under way suggest the possibility of enriching the phosphate produced under the dry process.

The Board also reiterates its previous recommendation that "a sintering or calcination plant is an essential component in the manufacture of elemental phosphorus," and recommends continued work on this project.

It announced that classification of phosphate deposits in addition to those at Oron show that three promising phosphate bearing areas exist at Ein Yahav, Hameushar and Hor Hahar.

Hotel, Built in 1954, Has Just Opened

NAHARIYA, Thursday.—The new 50-bed two-storey Bahar Hotel in Rehov Weizmann, in the centre of Nahariya, was opened this week, after a IL50,000 credit from the Tourist Corporation had enabled the owners to furnish the building. It was erected in 1954, but the credit shortage delayed its opening until now.

Each of the 30 rooms has a shower or a bathroom. The kitchen is strictly kasher, under supervision, and there are spacious dining and sitting rooms. The IL300,000 investment, partly foreign, has the approval of the Investment Centre. The founder is the Bahar Hotel Chain Ltd., established in 1951 by the Ben Hur Bros. local contractors, with American participation.

Shavei Zion's Dolphin House has also opened this week for the summer season.

Real Madrid Win 4-0

MADRID, Thursday (Reuter). — Real Madrid (Spain), the holders, beat Vasas (Hungary), 4-0, in their European Soccer Cup semi-final match here last night, after leading 2-0 at halftime. The second leg of the tie will be played at Budapest on April 16.

Nahal Groups

(Continued from Page One)

hearsal for the Independence Day parade in three weeks' time and the Jerusalem police showed their mettle in clearing the roads of traffic. Deputy District Superintendent David Wilk motored along the road in advance of the columns, encouraging bystanders to give the marchers the cheers they deserved.

The Army Orchestra joined the parade as it entered King George Avenue and then played martial music from the side of the Yeshurun Synagogue. At the Y.M.C.A. the police band played the "Ceremonial March — Israel."

And they got them: The girl officer cadets; infantry with bunting at their rifle nozzles; the boys of Nahal HaHof at "present arms" for a long section of King George Avenue; a row of nine officers marching separately; Nahal HaNegev burnt brown by the sun; armoured corps men in helmets and one squad of them in arrow-formation; the artillery with a shell in each man's pack; sappers wearing tin hats; sailors in unaccustomed khaki (who can be on the road four days in dapper white?); and a company of Reserves in the shabby dress in which Sinai was conquered, and then smart Military Police.

Every unit was as bold as on the parade ground, and only here and there could be seen dragging feet.

All told, completing the four-day affair were 1,627 soldiers, 735 women soldiers, 2,466 members of Gadna, 289 young civilians, 238 women civilians and 66 old folk. Only in the last group were there absolutely no fall-outs.

The army section of the contest was won by Nahal HaHof for the men and Nahal Kinneret for the girls. The others in order were: Men: Tank Corps; Golani Brigade; Nahal Kinneret, Southern Command. Girls: M.P.'s and Nahal HaHof, tied, Nahal Darom, Northern Command.

According to Plan

The commander of the march, Sgan-Aluf Reiss, said, as the participants were taking refreshments before returning straight to their units, that everything had gone according to plan, except for the *sharav* which made it necessary to advance to 1 a.m. the hour of setting out on each day's march.

"There was a true brotherhood in arms," he said.

"Men who had not met before became real comrades, helping those in difficulty. All marchers praised the organization, and there were cheers even for the supervising sergeant majors."

The army's contingent in the international marching contest in Holland this summer has not yet been decided on, but it is learned it will include representatives of the groups who took part in the 160-km. Jerusalem march.

Stars and Stripes From Capitol for Sheikh

BEERSHEBA, Thursday —A 5 ft. by 8 ft. Stars and Stripes which once flew over the Capitol in Washington D.C. was hoisted this morning together with the flag of Israel in front of the house of Sheikh Suleiman El Hussil.

The American flag had been handed to the Sheikh by Mr. Ray Perkins, second secretary of the American Embassy. Together with the flag came two letters for the Sheikh. One was from the American Congressman, Mr. Lester Holtzman, who wrote to say that, as he had recently promised he was forwarding the Sheikh a flag which had flown over the Capitol. The second was from Washington certifying that the flag had flown over the Capitol and that it was intended for the Sheikh.

Congressman Holtzman visited the Sheikh when he was in Israel recently. He has now also forwarded an invitation in the name of American Jews asking the Sheikh to visit the United States.

French Tennis Players Arrive for Tourney

TEL AVIV, Thursday.—The two French tennis players, Christian Viron and Francis Nys, arrived here last night to participate in an "Israel versus France" exhibition tournament this week-end.

The games to be played at the Maccabi courts here, will start tomorrow at 2.30 p.m. and continue on Saturday at the same time.

Two Cypriot players, Y Stephani and I. Bedrossian, are expected on Saturday to participate in the traditional Passover international open tournament, which will open the tennis season here.

The tournament will take place all next week, with the finals at the week-end.

Israel champion Colette Halvoet, the Belgian Minister's daughter, returned here last week from Cairo, where she reached the finals of the Egyptian open before going down to America's Dorothy Head. Expected to give her most trouble in the women's games will be a former champion of Egypt, Mrs. C. Brown, of England, who lived in Egypt before the Suez campaign, and is now resident here. Mrs. W. Fox of the U.S. Embassy will also play.

A SPECIAL postal agency will be opened in the Ramah Cinema in Ramat Gan on Sunday on the occasion of the Seventh Convention of the Bnei Akiva Movement in Israel.

EMERGENCY PHARMACIES

TODAY

JERUSALEM: Givant, 1 Harlap, 63676.
TEL AVIV: Geula, 10 Allenby, 63279; Elodmur, 81 Ahad Ha'am, 3851; Mercaz Hatzafon, 200 Ben Yehuda, 22928; Kastel, 147 Ibn Gabirol, 22116. JAFFA: El Kemal, 65 Rehov 4, 83261. RAMAT GAN: Talpiot, 30 Abba Hillel, Gefen Quarter, 74554. PETAH TIKVA: Fishbein, 6 Hafetz Haim. REHOVOT: Klibner, 21 Teler, 95-1341. NATANYA: Hamagen.
HAIFA: Rashi, 96 Bar Giora, 63266.

TOMORROW

JERUSALEM: Herul, 36 Yaffo, 5059; Givant, 1 Harlap, 63676.
TEL AVIV: (Day): Marpe, 77 Allenby, 3457; Greenberg, 46 King Georges, 24308; Yehuda Halevy, 91 Yehuda Halevy, 5180; Gilad, 192 Dizengoff, 24264; Sanitas, 93 Ibn Gabirol; Hadassah Hatikva Quarter, 67684. JAFFA: Laria and Barkash, 72 Sderot Yerushalayim, 82993. (Night): Schwartz, 11 Allenby, 24553; Blumenfeld, 206 Dizengoff, 23049; Michlin, 113 Allenby, 8253; Ewicker, 27 Sheinkin, 3685; Hadassah, Hatikva Quarter, 67684. JAFFA: Laria and Barkash, 72 Sderot Yerushalayim, 82993. RAMAT GAN: Amit, 130 Modi'in, 72954. PETAH TIKVA: Assuta, 7 Stampfer. REHOVOT: Klibner, 21 Teler, 95-1541. NATANYA: Hamagen.
HAIFA: Rashi, 96 Bar Giora, 63266.

EMERGENCY PHYSICIANS

TODAY

JERUSALEM: Dr. Schlumart, 7 Gaza, 61474; Dr. Shur, 45 Rashi.
TEL AVIV: Dr. Har-Even, 35 Sheinkin, 25411.

TOMORROW

JERUSALEM: Dr. Grunwald, 22 Bin-Nun, 62063; Dr. Abeles, 19 Uzzishkin, 2689; Dr. Shur, 45 Rashi.
TEL AVIV: Dr. Har-Even, 35 Sheinkin, 25411.

Cream of Match In Tel Aviv Tomorrow

By KEITH BEECHER

Tel Aviv gets one of the cream of the holiday games in the National League tomorrow as the leaders, Tel Aviv Maccabi play their perennial rivals, Tel Aviv Hapoel, in a "derby".

Hapoel are not the team this season they were, when they held the championship, or in close contest for the honours, but a meeting between these keen rivals always produces a corker of a match. On present form, Maccabi must be taken for at least one point, if not both.

Tel Avivians will be able to see a third side in action too, as Tel Aviv Betar are hosts to Jaffa Maccabi in what can also be considered a "derby". This should prove a snorter of a game and it will be interesting to see whether the Betar men can continue their recent progress and move up.

Another game which will be just as interesting, and will produce some first-class football, is that between third-placed Petah Tikva Hapoel and second-placed Haifa Maccabi. One point separates the two, and a win for the home side will put them back in the second spot they had some weeks ago.

Haifa's holiday treat is provided by the Hapoel side, faced by Natanya Maccabi. Jerusalem's Hapoel XI is away this week, to bottom-placed Kfar Saba Hapoel, and should bring back at least one point.

Jerusalem fans will be able to see their Betar team in action in their League A fixture against Hadera Hapoel. The Jerusalemites are in third place, one point behind the leaders.

Leaders Bnei Yehuda face Tel Aviv Shimshon, who lie fourth, three points behind them, and this should prove an interesting affray. The hosts, Shimshon, can do themselves some good by gaining two points and depriving Bnei Yehuda of them.

Second-placed Mahane Yehuda seem to have the easiest task of collecting both points, being at home to lowly Rehovot Maccabi. The decline of both Rehovot teams—Maccabi and Hapoel lie third and second from bottom respectively—is disappointing to many fans, as some short seasons ago the Rehovot team showed so much promise.

FIXTURES: National League: Ramat Gan Hap. vs. Petah T. Mac.; Kfar Saba Hap. vs. J'lem Hap.; T.A. Mac. vs. T.A. Hap.; Petah T. Hap. vs. Haifa Mac.; Haifa Hap vs. Natanya Mac.; T.A. Betar vs. Jaffa Mac. League A.: T.A. Shimshon vs. Bnei Yehuda; Sha'arayim Mac. vs. Kiryat Haim Hap.; Hadera Mac. vs. Rehovot Mac.; J'lem Betar vs. Hadera Hap.; Mahane Yehuda Hap. vs. Rehovot Hap.; Affula Hap. vs. T.A. Hakoah.

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Religious Services

JERUSALEM

Church of the Dormition (Mt. Zion): — Good Friday, 3 p.m.; Tomorrow: Easter Vigil, 10.45 p.m.

Sabbath Pesach begins in Jerusalem at 5.22 p.m. tonight and ends at 6.37 p.m. tomorrow.

JERUSALEM

Yeshurun Synagogue: Tonight; Minha 6 p.m.; Arvit, 6.15 p.m. Tomorrow: Shahrit, 8 a.m.; Minha, 5.30 p.m.; Arvit, 6.30 p.m.

Emek Y'Rauna (Gan Rehavia): 5.45 p.m. Tomorrow: Shahrit, 8.15 a.m. (Sermon: Rabbi Dr. A. Philipp).

Italian Synagogue (Hillel St.): Tonight: 5.50 p.m. Tomorrow: Shahrit, 8 a.m.

TEL AVIV

Beit Israel (26 Rehov Dizengoff) — Tonight: 6 p.m. Tomorrow: Shahrit, 8.30 a.m.

Ihud Shivat Zion (37 Rehov Ben Yehuda) — Tonight: 5.50 p.m. Tomorrow: Shahrit, 6.15 and 8.15 a.m.; Minha, 5.50 p.m.

Beit Hamoro (5 Rehov Nathan Straus) — Tonight: 5.50 p.m. Tomorrow: Shahrit, 8 a.m.; Minha, 5.50 p.m.

"Tiferet Zvi" (9 Herman Cohen St.): — Tonight: 5.50 p.m. Tomorrow: Shahrit, 8.15 a.m. Cantor L. Glanz and Choir.

HAIFA

Mesiah Congregation (15 Rehov Kiryat Sefer, Ahuza): Tonight, 6 p.m. Tomorrow: Shahrit, 9 a.m.

RAMAT GAN

Hathia Synagogue: Tonight; 6.55 p.m. Tomorrow: Shahrit, 9 a.m.; Minha, 5.50 p.m.; Arvit, 6.50 p.m.

Shikn Synagogue (Ohel Shem Gymnasium): — Tonight: 5.55 p.m.; Tomorrow: Shahrit, 8.15 a.m.

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will be held on Saturday night, May 3, 1958, at the Accadia Hotel, Accadia Beach.
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Tickets are available at the Magen David Adom Central Office, Tel Aviv, Tel. 29181, or from Mrs. A. Berner, Tel Aviv, Tel. 5421 (9-2).

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Tel Aviv Stock Market

APRIL 3, 1958

Pop. Loan 1949/50 (IL500)	100½
6% Comp. Loan 52/57	79½
Pal. Bearer Bds. Ser. 7	99½
3½% Comp. Loan	95½
3½% War Loan 54/59	95
3½% Tax-fr. Dollar Z)	88½
4% Reg. Sterling "A"	93½
Def. 3 Gen Bonds 6% f)	100½
4½% Def. Bonds f)	95½
4½% Def. Bonds g)	97½
4½% Loc. C. Debs. f)	95½
4½% Loc. C. Debs. g)	95
Pal. Elec. prof. sh. (Ldn.)	215
6½% Bonds 52/65 f)	101½
ditto g)	102½
Kupat Hayesod	
6½% Deb. 52/62 f)	97½
ditto g)	100½
6% Deb. 52/62 f)	96½
ditto g)	98½
Igrosh Ltd.	
6½% Deb. 52/62 f)	100
Bazaro 6½% Deb. 52/62	
Class "A" f)	98½
Class "B" g)	100½
Sh. Leumi ord. sh.	130
Bearer Savings Cert. '50	92½
Sh. Leumi Investment	
Ord. sh. "B" reg.	97½
Afo ord. "B" sh.	76½
"Mordan-Ab" ord. "B"	76½
7% con. debs. 52/62	74½
"Tera" ord. sh.	80½
Pet. Cold St. ord. sh. reg.	113
Pass 4% debs. 40/64 reg.	85½
Binar 4% debs. 52/62	91
Nir 5% pref. sh.	88
Gen. Mortg. Bk. ord. sh.	78½
Bassco 6% pref. ord. sh.	81½
I.L.D.C. ord. sh. reg.	74
5% debs.	77
Afr. Pal. Inv. ord. sh.	58½
Meller ord. sh. reg.	2010
Pal. Brewery 5% con. debs.	80½
Assis Bejarano "B" sh.	75
Nesher 6% debs. "A" 52/64	114½
Pal. Potash "A" ord. sh.	54½
Dead Sea Works	
5% Deb. reg.	211½
Delek ord. sh. "C"	85½
Mekorot pref. sh.	71
Jordan Exploration Co.	
Ord. sh. reg.	75

Notes: a) purchase price; b) selling price; c) ex. coupon; d) ex-dividend; e) ex-right; f) linked with $; g) linked with C.o.L.; x) in % of IL1,000. Housing Loan Savings

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Where to go

TEL AVIV

• Meet the Israeli :—
Tourists invited to meet Israelis at home. Information at Government Tourist Office, Jerusalem, Tel Aviv, Haifa.

TODAY

JERUSALEM

• Zoo :—
Jerusalem Biblical Zoo. 8.30-3. Tomorrow: 10-5.
• Exhibitions:—
1) Permanent Exhibition of Jewish Ceremonial Art. 2) Ancient Pottery Glass and Textiles from various civilizations. 3) Preview of Primitive Sculpture. 4) Animals in graphic arts. 5) Mordechai Narkiss Memorial Exhibition. 6) Paintings and drawings by Yehoshua Kovarsky. Bezalel 9-1. Tomorrow 10-1.
Permanent Exhibition of Antiquities. Recent finds: Chalcolithic Oddities from Hazor and marble statue of Nemesis. Department of Antiquities, 25 Rehov Shlomo Hamelech, 9-1.
Gouaches 1957/58 by Fima (E. Rosytenberg). Silver jewellery by Seri (exclusive to Georg Jensen Inc., Fifth Avenue, N.Y.C.). Rina Gallery, 13 Princess Mary Avenue (entrance Rehov Yanai). Tel. 5910.
Oils, water colours, drawings by Ludwig Jonas. Sculpures by Y. E. Marcus. Nora Art Gallery, 9 Malmon Avenue, 10-1; 3-6. Tomorrow, 10-2.
• Tours :—
Hebrew University Conducted Tour, daily, every hour on the hour 9-1. New University Campus. Every Tuesday leaving Administration Bldg. 11 a.m. a visit to Hebrew University Hadassah Medical School in Ein Karem. Phone (until Monday) 62990 for bookings.
Spend a morning with Hadassah on a conducted tour starting at 9 a.m. Book for this tour by phoning 4061, Hadassah Club, Straus Health Centre.
• Meet the Artists: —
Artists House, near King David Hotel 9 p.m., refreshment vouchers available at Government Tourist Office and leading hotels.
• Meet Jerusalem Artists:
Artists House, 9 p.m.; refreshments; vouchers at Govt. Information Office and leading Hotels; tourists and members.
• Music Programme with background of scenic pictures: — "St. Matthew Passion" by Bach. Y.M.C.A. at 8.30 p.m. Public Welcome.
• Synagogue Tour:—
Leaving Artists House near King David Hotel at 4 p.m.; reservations accepted at Artists House.

TEL AVIV

• Entertainment:—
Italian specialities. Lunch, Dinner. Luky's Bar-Restaurant, 3 Allenby Rd. First class Italian menu at IL5.
Cafe de Paris — 191 Rehov Dizengoff. Tel.: 29680. Real French Cuisine. Paris atmosphere. Moderate prices. Brochettes Parisiennes.
Topas Club (Tadmor Hotel, Herzliya). Dance Music, Entertainment Programme.
• Tourist Service :—
Visit Hadassah Club, 80 Rehov Hayarkon Tel. 23239.
Oil....Paintings by Shifra Alon. Katz Art Gallery, 97 Rehov Dizengoff closing today.
Works by Yves Dendal: Oils. Art Pavilion, 9 Rehov Alharizi, 10-1. Tomorrow 10.30-1.30.
• Circus :—
Madrano, Maichel Yisrael, one perf., 10 a.m.
• Z.O.A. House:—
Passover Communal Seder, 8.

HAIFA

• Tourists Service:—
Visit Hadassah Club, 17 Jerusalem Street. Tel. 4878.

TOMORROW

JERUSALEM

• Saturday Music Hour with organ and following records:—
Bach Motet No. 3; Chopin Etudes Op. 25. Y.M.C.A. at 10.30 a.m. Public Welcome.
• Exhibition:—
10 Years of Painting and Sculpture. Spring Exhibition of Jerusalem Artists. Opening by M. Ardon, at 11.

TEL AVIV

• Exhibitions : —
Yohanan Simon. Oils and Gouaches; Mokady, 30 years of painting (1928-1958); Bat Yosef (Miriam Heilerman). Paintings and Watercolours; Ferro (Iceland) — Paintings and Drawings; Museum 10-1. Entrance by tickets only.
• Circus:—
Madrano, Maichel Yisrael, performances, 6.15, 9.30.
• Z.O.A. House:—
American Documentary Films (3 and 9.30) p.m.).
• Theatre :—
Habimah. "The Egg." 6.45. "Visions of Simone Machard," 9.45.
Cameri, "Marina." New Hall, 8. Ohel, "All's For The Best," 8. Popular prices.
• Concert:—
Schubert programme: Trio, op. 100, "Trout" Quintet — P. Salzman (piano) and strings. Museum, 8.30.

HAIFA

• Exhibitions:—
Collection of contemporary Israeli Art. Municipal Museum, Town Hall. 10-1, 4-7.

RAMAT GAN

• Lecture:—
Impressions of a tour of South Africa; Mr. S. Zissman, Deputy Mayor of Ramat Gan; Beit Hasersh, 11.30 a.m.

HABIMAH

COMING EVENTS

April 6—"Visions of Simone Machard," 11 and 3 (for youth). "This Earth," Tel Aviv, 8. "The Egg," Afula, 8.
April 7—"Visions of Simone Machard," (for youth) 11 and 3. "The Egg," Tel Aviv, 8.
April 8—"This Earth," (for youth), 11 and 3. "The Egg," Tel Aviv, 8. "Visions of Simone Machard," Jerusalem, Edison, 9.
April 9—"This Earth," (for youth), 11. "The Egg," Tel Aviv, 6 and 9. "Visions of Simone Machard," Jerusalem, Edison, 9.
April 10—"This Earth," (for youth), Tel Aviv, 11.

HAIFA

Sunday, April 6, at 6 p.m. opening of exhibition; "Passover in Jewish Folk Art." New "Yemenite Handicraft." Monthly exhibit: Rumanian Folk Art. Ethnological Museum, 19 Rehov Ariesoroff. Open daily 10-12, 6-8.30.

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SUNDAY, April 20 • MONDAY, April 21
JERUSALEM — "Edison" Hall
INDEPENDENCE DAY, Thursday, April 24
HAIFA — "Armon" Theatre
WEDNESDAY, April 30
TICKETS: In TEL AVIV — from SUNDAY, April 6, at Mann Auditorium Box Office (Rehov Huberman), daily 11-2, 4-6; Friday: 11-1, and also at I.P.O. Office, 56 Allenby Rd., daily 11-2; Friday: 11-1.
In JERUSALEM — from Sunday, April 6, at Cahana's Office (Ezra Square).
In HAIFA — from SUNDAY, April 13, at Ginzburg-Tuval's Office, 25 Rehov Herzl.

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Today's Postbag

The Weather

FORECAST: Fair.

Outlook for Saturday: Fair to partly cloudy.

Weather Synopsis: High pressure extending over the East Mediterranean is causing fair weather over the region.

	*A	B	C	D
Mt. Cana'an	52	7	19	17
Tiberias	43	13	24	23
Haifa Port	57	13	21	19
Natanya	58	11	24	22
Tel Aviv Kirya	57	11	21	20
Tel Aviv Port	71	15	19	18
Lydda Airport	56	8	23	21
Jerusalem	39	8	20	18
Beersheba	22	7	21	24
Sdom	—	13	—	—
Eilat	—	15	29	29

*A) Humidity at 8 p.m. B) Minimum temp. yesterday. C) Maximum yesterday. D) Maximum temp. expected today.

ARRIVALS

Herut Knesset Member Y. Meridor, from a six week mission to South Africa, on behalf of his party, (by Air France).

Dr. Y. Foerder, Chairman of the Board of Bank Leumi Le'Israel, from a two-week visit to England and Switzerland on bank business, (by Swissair).

Mr. Charles Passman, former Director of Malben-J.D.C., from Paris.

Mr. and Mrs. Abe S. Kay, who last year donated $250,000 for the establishment of a war invalids' home in Nahariya, for a three-week visit, (by Air France).

Mr. and Mrs. Emanuel Cohen, active Bond Drive leaders in Washington D.C., for a tour of development areas, (by El Al).

Mr. Hillel Saidel, Secretary-General of Hacved Haazoni, from a short visit to Europe.

Mrs. Molly Lyons Bar-David, from a mission to Western Europe on behalf of the Institute for Better Packaging, (by El Al).

14 members of the Hadassah Brooklyn "A" group led by Mrs. Lillian Greenfield, (by Air France).

DEPARTURES

Mr. Nathan Jacobson, Vice-President of the Zionist Federation of Australia and New Zealand, for Tokyo, after participating in the meeting of the Zionist General Council, (by Air France).

Dr. S. Federbush, Chairman of the Executive of the Brit Ivrit Olamit, for the U.S. after participating in the sessions of the Zionist General Council.

BEERSHEBA POLICE yesterday confiscated 110 counterfeit IL10 notes. It is believed that they were brought to town by Beduin going to the weekly market. Several arrests were made.

* * *

TWO COLLECTIVE work agreements have been signed between the Haifa Labour Council and the Artisans Association covering some 300 workshops and 1,000 workers.

* * *

IN THE 52nd draw of the Mandate Bearer Bonds lottery on Wednesday in Tel Aviv, No. 127,527 won IL1,000; No. 118615 IL500, and Nos. 162,774 and 161,566 won IL100. In the 42nd Bond Drive (Mandate) draw, No.892,839 won IL814; No. 762,532 won IL339, and No. 676,302 won IL160.

Closure of Beersheba Clinic Postponed

Jerusalem Post Reporter

BEERSHEBA, Thursday. — The Hadassah hospital here today agreed to keep its clinic open until May 1, after earlier having threatened to close it down because of understaffing. It decided this after a meeting today with representatives of various public health authorities.

A committee has been formed by the District Representative, Mr. Y. Vardimon, to find a solution to the staff question. Hadassah had appealed to the health institutions and the Municipality for IL8,000 a year to engage an additional two doctors for its hard-pressed clinic.

Do Re Mi Revived After 6 Months

Jerusalem Post Reporter

TEL AVIV, Thursday. — The Do-Re-Mi theatre group will resume performances on Saturday night after a lapse of six months. The Nicolas brothers, dancers, and Vicky Alvarez of the U.S., will star in the revue "Parnassot in Israel," in the premiere at the Rama Theatre in Ramat Gan.

The dancers arrived yesterday on their second visit, after scoring a considerable success in 1956. They will remain for one month.

HOLIDAY BEGINS TONIGHT

Tourist Arrivals Set Record

Extra Trains, Buses Planned

Jerusalem Post Staff

The tenth Passover to be celebrated under the Third Jewish Commonwealth will be ushered in at sundown this evening, with celebrations being attended by a record number of tourists from the Diaspora.

Pre-holiday travel, mainly in the direction of Jerusalem and the kibbutzim in the countryside, will reach its peak today as families and friends gather to celebrate the millennia-old exodus from Egypt in the reborn State of Israel.

All the country's rolling stock, both road and rail, will be pressed into service today to accommodate the last minute rush. Two additional trains will leave Tel Aviv today, at 2.05 p.m. to Haifa, and at 2.20 p.m. to Jerusalem, and the regular trains will have added carriages.

Eshed plans to assign 200 extra buses to its inter-urban routes with 25 additional buses serving the Tel Aviv-Jerusalem line and an additional 30 to Haifa. The increased bus and train accommodations will continue during next week until after the holiday. Eshed and other touring agencies have also reported heavy bookings to Galilee and to Eilat during the Passover week, mainly from tourists.

Upper Galilee and Jordan Valley settlements reported he arrival of their first seder guests yesterday, the vanguard of the many town-dwellers who are expected to spend their holiday in kibbutzim and moshavim throughout the country.

Chief Rabbis at Home

Chief Rabbis I. Herzog and Y. Nissim will conduct their sedarim at their homes in Jerusalem tonight, with their guests including family and tourists, mainly Jewish community leaders from abroad.

Cabled Passover greetings from the Chief Rabbi of Moscow, Rabbi Yehuda Leib Levine, were received by Rabbi Herzog last night. Rabbi Herzog has also received holiday messages from the Chief Rabbi of Czechoslovakia, Rabbi Gustav Zicher; the Chief Rabbi of Rumania, Rabbi Moshe Rosen; the Chief Rabbi of Bulgaria, Rabbi Asher Hananel; the Rabbinical Committee in Budapest and the Jewish Community of Shanghai.

The Minister of Justice, Mr. P. Rosen, will conduct the traditional seder at the Galei Kinneret Hotel in Tiberias, with his nephew, quizmaster Shmuel Rosen asking the "four questions." Among the guests will be the State Controller, Dr. S. Moses, and the Chairman of the Jewish Agency Executive in New York, Mrs. Rose Halprin.

Following the purification of the premises of hamets yesterday, the gates of Mount Zion were ceremoniously opened to holiday pilgrims. The ceremony was attended by the Director General of the Ministry for Religious Affairs, Dr. S.Z. Cahana, who presented the first group of pilgrims to ascend the mount, with the Flag of Ascent.

The official Jerusalem pilgrimages year will be opened on Monday when President Ben-Zvi affixes his signature to the Book of Pilgrimages at the head of a festive procession to Mount Zion. The President will be followed by 12 tourists, symbolising the Twelve Tribes of Israel, who will be greeted by mighty blasts on ancient shofars blown by 12 Yemenites.

Immediately after them will come Cabinet Ministers, the Mayor of Jerusalem and other dignitaries who will also sign their names in the Book before ascending the Mount.

The Pilgrim's Scroll will be read by Dr. Nahum Goldmann, President of the World Zionist Organization.

Eight Neturei Karta Get Passover Leave

Jerusalem Post Reporter

Rabbi Amram Blau, leader of Natorei Karta, and seven of his followers, were released from Ramle prison yesterday afternoon to allow them to spend the Passover holiday at home in Mea Shearim in Jerusalem. All eight gave an undertaking that they would present themselves at the prison in eight days.

Rabbi Blau, his son Uri, and two other leaders of the extreme religious sect, were taken to Ramle on Thursday to serve their four months jail sentence for participating in unlawful assemblies in connection with the bathing pool under construction in the German Colony in Jerusalem. Two other Natorei Karta members were sentenced to terms of four to five weeks imprisonment. In addition, two other Natorei Karta members serving previous sentences were released for the holiday week.

The release order was given by the Minister of Police at the recommendation of Mr. Z. Hermon, Commissioner of Prisons.

1,500 Arrive By Sea for Holiday

Jerusalem Post Reporter

HAIFA, Thursday.— Nearly 1,000 tourists arrived today by sea. The s.s. Theodor Herzl brought some 500 tourists from New York, and the s.s. Jerusalem 474 from Marseilles and Italy.

This brought the number of tourists arriving by sea since yesterday to nearly 1,500, a figure common for immigrants but rarely reached by visitors.

Port, customs and tourist personnel worked without pause to deal with the flow of arrivals. Despite the influx, the port procedures ran smoothly. Alterations made to the passenger hall where the public can greet arrivals through a wire mesh barrier without crowding proved a success.

Many of the visitors arriving from New York exchanged large amounts of Israel Independence Bonds for Israel currency at the official rate of IL1.800 per dollar.

Ship's Officers Set Bad Example

Jerusalem Post Reporter

HAIFA, Thursday. — An attempt by officers of the m.s. Shomron to bring a few thousand of pounds worth of goods into the country over and above their permitted quota was foiled by the customs police last week.

A thorough search of the ship on its arrival revealed that several of the ship's officers had handed quantities of goods they purchased abroad to cadets in training to take them ashore.

As the cadets had no money of their own to buy themselves goods abroad, the officers had asked them to bring in their purchases and to declare them as the cadets' own property.

The police have not yet decided what steps to take against the officers or the cadets, who will now start their nautical careers with a blemished ticket. The Zim Company, however, has requested the Seamen's Union to take strict disciplinary measures against the officers.

Perjury Charge Brought Against C.I.D. Officer

TEL AVIV, Thursday. — Police Superintendent Y. Singer, Head of the Central District C.I.D., was today committed for trial in the district court for perjury in the trial of former police officer Ze'ev Steinberg, by the examining magistrate, Mr. Y. Meguri-Cohen.

Steinberg was discharged from his post of Head of the Tel Aviv District C.I.D. in July, 1956 on a charge of illegally arranging a permit to leave a military area for an Arab and his family. In January, 1957 he was acquitted of the charge but was not reinstated to the force.

Superintendent Singer was one of the witnesses who testified against Steinberg. The latter, during his trial, charged that Singer has lied.

At the preliminary examination today, Steinberg submitted a ream of documents as evidence of Singer's alleged perjury. Singer denied the charge, and told the court that he would call his witnesses in the district court.

The magistrate ordered Singer to be released on IL1,000 bail.

Mr. Steinberg was represented by Mr. Y. Fickel, of Mr. Shmuel Tamir's office, and Mr. Singer by Mr. Y. Hoenigman. *(Ifrim.)*

Citrus Growers Poll In Rishon Put Off

Jerusalem Post Reporter

TEL AVIV, Thursday. — The second attempt to elect Rishon LeZion's local committee of the Farmers' Federation's Citrus Section ended in a fiasco yesterday, when the meeting broke up without reaching the vote. The prolonged session was marked by violent arguments, heckling and hot tempers.

Members of the Citrus Growers Association (led by Mr. Sam Dubiner) protested against the voters' lists, and against the agenda, claiming that the procedure of first voting and then discussing the issues was somewhat unusual. Mr. Dubiner aroused much interest, not only in the hall among the strictly screened electors, but also among the crowd which collected outside expecting an exciting evening.

Mr. Dubiner declared, over the din, that the Association would continue to function within the framework of the Farmers' Federation. This is precisely what the Federation's leadership opposes most firmly.

Rishon LeZion was to have elected nine members to its committee. In the rest of the country, 96 have been elected to local committees, of whom 12 are supporters of the Association. Tel Aviv, with its 800 Federation members, elected an all-Federation backed slate.

W.H.O. Head Praises Salk Serum Campaign

Jerusalem Post Reporter

Israel's nationwide Salk vaccine inoculation campaign against polio was termed a "blessed achievement" by Dr. M. G. Candau, Director General of the World Health Organization.

Dr. Candau was addressing a press conference in Jerusalem's King David Hotel on the eve of his departure from Israel after a three-day visit. Dr. A. H. Taba, Director of the W.H.O.'s Middle East office, who accompanied Dr. Candau, noted that Israel's medical personnel was the largest of the 17 countries within his regional office.

Dr. Candau stated that 88 countries contributed to the Organization's budget, which this year totalled $14m., Israel's share was $30,000.

EASTER. — An estimated 100,000 Italian and foreign pilgrims have arrived in Rome for Easter Sunday ceremonies.

German Jews Accorded Collective Libel Rights

KARLSRUHE, Thursday (Reuter). — The West German Federal High Court yesterday ruled that every Jew persecuted by the Nazis and now living in Germany has the right to bring a legal action if his group is collectively libelled.

The court said this did not apply to other groups such as "the Protestants" or "the Catholics," because such groups had not been welded into a unity by some happening comparable to Nazi persecution.

The court had been asked for its ruling by a lower court dealing with an application by a Jewish lawyer and the federation of Jewish congregations in the state of Hesse to join as co-plaintiffs in a libel action launched by the State. The action is against a man alleged to have written on a poster in 1954: "The Jew is like a louse. It gets into the fur and never goes away. Hitler got rid of them very well; now they are coming again."

Service Held For Six Million Dead

TEL AVIV, Thursday. — Not by hating the German people but by making ourselves strong would our six million dead be revenged, Dr. G. Josephthal, Mapai Secretary-General, declared tonight. The repetition of the catastrophe would only be prevented by not depending on others and not developing illusions about a world which had abandoned this country and its people when attacked in 1948, he said.

Dr. Josephthal was addressing a memorial meeting at the Ohel Shem Hall called by the World Jewish Congress on the 25th anniversary of Hitler's rise to power. Dr. Nahum Goldmann, President of the World Zionist Organization, was to have been the main speaker, but was absent owing to a sudden indisposition.

Prof. A. Tartakower, Chairman of the Israel W.J.C. Executive, presided.

Other speakers included Mayor Haim Levanon, Chief Rabbi I. Y. Unterman, Dr. S. Junitzman, M.K., and Mr. M. Erem, M.K.

Teheran Sextuplets Born to April Fools

TEHERAN, Thursday (Reuter) —The editor of the Teheran evening newspaper "Keihan" admitted today that the story the newspaper printed on its front page on Tuesday, that a Persian woman had given birth to sextuplets, was an April Fool's Day hoax.

Magistrate Acts To Forestall Auction

The first — and probably the last — application for a temporary injunction against a Government authority through a magistrate's court was heard and granted today.

Last January the Knesset enacted an amendment to the existing law authorising magistrates' courts to hear applications for a temporary injunction against the authorities without seeking an order nisi in the Supreme Court. This, however, was cancelled last Thursday when the two month old amendment was again amended.

Jerusalem Magistrate Y. Weiner yesterday agreed to hear—and grant—the application since the second amendment had not yet been gazetted.

The magistrate in granting the application forbade the income tax authorities to auction goods impounded from the shop of a Jerusalem stamp dealer, Z. Maches, for non-payment of income tax. Relatives of the shopkeeper had claimed that the goods belonged to them.

The magistrate agreed to hear the application without an income tax representative being present, after the applicant's lawyer, Mr. H. Kahan, declared that if the authorities learnt of the application they were liable to "foil" his client by a quick auction.

The auction was due to be held an hour after the injunction was issued. *(Ifrim.)*

EMBEZZLEMENT.— Thirteen directors of a savings bank at Latina, Italy, have been jailed for terms ranging from 11 months to eight years and nine months for embezzlement and issuing bad cheques for more than 1,000m. lire.

Court Awards Disputed Painting to Immigrant

TEL AVIV, Thursday. — "The Drunkard," a painting by the Jewish-Polish artist Mauricy Gottlieb, was today ordered returned to its present owner, Mr. Carol Bernhaut, a new immigrant resident in Holon.

Title to the painting had been disputed by Mr. Michael Zgaisky of New York who claimed that the picture had been stolen from him by the Nazis when they captured Warsaw. He claimed that he could produce witnesses who would testify that they had seen the painting in his house in Warsaw between 1936-1939.

Tel Aviv Magistrate, Y. Zohar, however, accepted the contention of the respondent's counsel that the case was outside his jurisdiction and ordered the painting returned to its present owner.

IL3,000 Bail for Man On Murder Charge

TEL AVIV, Thursday. — One of three brothers standing trial in the District Court on a charge of murdering Avraham Abdush of the Kfar Nahman ma'abara, Ra'anana, was today released on IL3,000 bail after the prosecution declared that it was not convinced that it had sufficient material for a conviction.

The three Judges released Binyamin Abu until a verdict is delivered, without prejudice to whether he will be convicted of this or another charge, or whether he will be acquitted.

FICE CLOSES 3-DAY CONVENTION

The Ninth Educational Conference of the International Federation of Childrens Communities adjourned in Jerusalem last night after meeting fort hree days.

Pioneer Women of all lands!

Moetzet Hapoalot welcomes you to Israel on the occasion of the 30th Anniversary!

Arrange to see our work—

Call:

Tel Aviv: 93 Rehov Arlosoroff, Tel. 31311

Jerusalem: 27 Rehov Hapoalim, Tel. 4289

Haifa: 2a Rehov Tehiel, Tel. 68113

Cables in Brief

JORDAN. — The nine-year-old brother of King Hussein of Jordan, Prince Hassan, left London by air yesterday for a month's holiday at home before resuming his studies at Summerfield school near London.

FLAG. — Abdul Nasser yesterday decreed that, from April 10, the flag of the U.A.R. will be a black, white and red banner with two green stars in the middle.

AIRLINES.—The route facilities charges conference of the International Civil Aviation Organisation ended in Montreal yesterday with agreement of how to charge airlines for essential services, but dissension on the desirability of such charges.

WHILE IN PARIS DON'T FORGET TO VISIT

FREDDY the famous gift shop

10, RUE AUBER—PARIS

PERFUMES GLOVES

BAGS—TIES—UMBRELLAS NOVELTIES—LIQUORS

MAXIMUM EXPORT DISCOUNT

DINER'S CLUB MEMBER

Chief Rabbis' Blessings

Passover blessings to the People of Israel in the Land of Israel and in the Dispersion have been delivered by the two Chief Rabbis, I. H. Herzog, and Y. Nassim.

In his holiday message, Chief Rabbi Herzog rejoices in the observance of the tenth Passover to be held in the independent State of Israel and gives voice to his awe and wonderment that our generation has been privileged to witness the great miracles, mighty acts and benevolent guidance of the Blessed One, from the War of Liberation to the Sinai campaign and to the continuing Ingathering of the Exiles.

Rabbi Herzog concludes his holiday blessing with a call for greater unity and oneness of purpose of all the Children of Israel, in the face of the recent attacks on observant Judaism, and with the hope for the return of the nation's children and older citizens towards renewed faith and tradition, to live in accordance with the tenets of the Holy Bible, in their relations with Heaven and their fellow man.

Chief Rabbi Nissim

Chief Rabbi Yitzhak Nissim expounds, in his message, on the remarkable similarity of the initial stages of our own redemption with the Exodus from Egypt. Recalling our people's consecration at Sinai, he pleads for a wedding of spiritual redemption with the national independence that we have already achieved so that we can all enjoy the full fruits of an individual and national deliverance.

On the occasion of the holiday, Rabbi Nissim expresses his gratification at the first signs of such spiritual rejuvenation and a general return to, and a quest for, our people's spiritual heritage.

Rabbi Nissim concluded with the hope that these encouraging signs of a return to tradition continue to develop and lead us to greater unity in overcoming the obstacles and differences that divide us today, and aid in the continuance of the Ingathering of the Exiles.

Easter Holy Week Opens in Jerusalem

By CHRIS ELIOU

Church bells pealed mournfully from scores of belfries as Holy Week hymns were chanted in all Roman Catholic churches and cathedrals in Jerusalem. Yesterday was Maundy Thursday, the day of Jesus' Last Supper, and the washing of the feet. Today, Good Friday, will be marked by the ceremony of the Via Dolorosa, in the Old City.

Easter Day under the Julian Calendar falls on Sunday, while the Greek Orthodox and Russian Easter, according to the Gregorian Calendar, falls next Sunday.

In Jerusalem, the traditional Maundy Thursday procession to the Cenaculum on Mt. Zion yesterday afternoon included some 30 Catholic priests headed by the Custos of the Holy Land, Mgr. Alfredo Polidori, and the Apostolic Delegate, Giuseppe Sensi. The Provincial of the Spanish Franciscans of Madrid, the Very Reverend Zuiwaga, crossed from the Old City for the first time to take part in the pilgrimage.

In the evening, the fathers of the Dormition Abbey led the procession to the crypt beneath the main church. The Pontifical Mass was sung by Father Lee Dudleff.

The functions of Good Friday will be held today at the parish of Terra Sancta. Easter Midnight Mass will be celebrated in all Roman Catholic churches in Jerusalem tomorrow night. Easter services will be sung at the Church of St. Joseph in Nazareth, including the Maronite and Greek Catholic Churches, on Sunday.

A united Easter service for all Protestant communities in Jerusalem will be held in St. Andrews church on Good Saturday, while a special service will be held in the Jerusalem Baptist Congregation Church.

Beit-Esh Leaving Timna Next Week

EILAT, Thursday. — Mr. Eliezer Budenkin, the Director General of Habtuvot Yisrael, the Government Mining Corporation, will temporarily take over the management of the Timna Copper Mines until a replacement is found for the outgoing Manager, Mr. Meir Beit-Esh.

Mr. Beit-Esh informed the company's managers and department heads that he would be leaving his post on April 10, but would return to help the new manager when he is appointed.

Our very best wishes to our co-worker

Mrs. E.H. Kaye and Family

on the occasion of the MARRIAGE of their daughter

HELEN

Spigland Advertising

Pnina Kirshenboum, Jerusalem — Rochester
Arthur Rudin, Engineer, Rochester

Engaged

Rochester, New York,
March 30, 1958.

Devora Ginzburg-Hyrkanos, Mekor Haim, Jerusalem
Josef Rechen, Engineer

MARRIED

April 1958.

The Clock Tower in Jaffa

is located in the centre of one of the world's most ancient places. You surely will not miss visiting it. But still another attraction awaits you there.

"SAVOYA," the Restaurant for real Oriental and all other food specialities! Therefore, when staying in Tel Aviv, make your destination for dinner or supper

SAVOYA

Jaffa, opp. "The Clock"

LATE HOURS NIGHTLY

Jerusalem Cinemas

Saturday at 6.30 and 8.30 p.m. Weekdays at 2.30, 6.30 & 8.30

Starting Sat. April 5

ARNON Tel. 4829
2nd Week
Cinemascope
MAN IN THE SHADOW
with JEFF CHANDLER, ORSON WELLES and COLLEEN MILLER
Two performances at 6.30 and 8.30 p.m.
Also Friday at 3 p.m. and Sunday at 10.30 a.m.

ORNA Tel. 4733
John MILLS—Cecil PARKER
Ray MARTIN and his band
In the happiest and merriest picture of the year
It's Great To Be Young
(Technicolor)
Daily at 10.30 a.m.: "THE KIDNAPPERS"

EDEN Tel. 3829
One of the greatest triumphs of American stage and screen
Marlon Brando — Glenn Ford
Machiko Kyo in
THE TEAHOUSE OF THE AUGUST MOON
A M.G.M. film
Cinemascope — Colour

RON CINEMA Tel. 3104
For Passover Holidays 6 performances daily at 10.30, 2, 5, 6.45 and 8.45 p.m.
Farid Al-Atrash
in the new hilarious musical comedy
AHEB KIZBA
(The Last Lie)
Hebrew and French subtitles
Today (Friday) at 10.30 a.m.: CHARLIE CHAPLIN CAVALCADE
Today at 3 p.m.: CHATELAINE DU LIBAN

TEL OR 2nd Week
Mio Tio Jacinto
The great story of a child
With PABLITO CALVO and ANTONIO VICO

OR GIL Tel. 81486
4th Week
Gary Cooper, Audrey Hepburn and Maurice Chevalier
in
LOVE IN THE AFTERNOON
(Ariane)
3 performances at 2.30, 6.30 and 8.45 p.m.
No complimentary tickets.
Also today (Friday) at 3 p.m. Matinee: Walk The Proud Land (Tzo pruta)

ORION Tel. 2914
RAJ KAPOOR and NARGIS
in a spectacular and breathtaking Indian film
AMBER
Owing to the length of the film performances will commence at 2, 6 and 8.45 p.m.
Daily at 10.30 a.m.: "TAMBOLINO"

ZION HALL
Cornel Wilde — Debra Paget
Michael Rennie — John Derek
Spectacular action, thrills and excitement. The life... loves... adventures of...
OMAR KHAYYAM
Technicolor
Daily at 10.30 a.m.: THE COURT JESTER, with Danny Kaye.

CINEMA PEER TA

Romy Schneider (-Sissy)
Lilli Palmer:

OH! MY PAPA

The greatest Yiddish actor

Joseph Bulof

PREMIERE

"A GAST IN STAETEL."
(A Visitor in Town)
TEL AVIV: "OHEL SHEM"
Sat. night, April 5,
Sunday, April 6
Monday, April 7,
Tuesday, April 8, 8.30 p.m.
KIRYAT HAIM, April 10
HAIFA, "ORA," April 11.

"DEATH OF A SALESMAN"
TEL AVIV: "OHEL-SHEM"
April 9 at 8.30 p.m.
TEL AVIV: "OHEL SHEM"
April 12 at 6.45 and 9.30 p.m.

TICKETS in Tel Aviv: "Masah," "Kartis," "Rococco," "Kanaf," "Sherutron" and at the box office on the evening of the performance.

Starting Saturday, April 5

EDISON Jerusalem Tel. 4666
Warner Bros. news flash
Today the world's most guarded secret will be revealed. Beyond belief but it's happening, first time, startling of the new multi-stage rockets, fabulous underground "city."
SATELLITE IN THE SKY
Starring
Kheron Moore — Leis Maxwell
Cinemascope—Technicolor

STUDIO Jerusalem Tel. 4665
3rd Week
Israel Premiere
Picture of the year
Gina Lollobrigida
Raf Vallone and Erno Crisa
in
Cuori Senza Frontiere
(The Orphan)
Hebrew and English subtitles
Also Today (Friday) at 3 p.m.

Haifa Cinemas

From Saturday, April 5, 1958.

MORIAH Tel. 81477
Kirk Douglas and James Mason in Jules Verne's
20,000 LEAGUES UNDER THE SEA
Cinemascope, Technicolor.

PEER Tel. 2232
Eddie Constantine in his newest creation
LA MOME VERT DE GRIS
(The Dame is Gray)
A Forum-Film Picture.
For adults only, 16 years and over.
From Sunday April 6, daily at 11 a.m. & 5.15 p.m.
Israel Premiere
TISCHLEIN DECK DICH!
Based on Grimm Brothers stories. Hebrew speaking.

ARMON Tel. 4848
Israel Premiere!
Eddie Constantine
Ces Dames Préfèrent Le Mambo
with Lise Bourdin, Veronique Zuber.
For adults only, 16 years and over.
Cinemascope.

EN DOR Tel. 3421
During the whole week.
4th WEEK!
Et Dieu.... Crea La Femme
Cinemascope & Technicolor.
BRIGITTE BARDOT, CURD JURGENS
For adults only, 16 years and over.
2 perfs. 6.45 & 9.00.

ORLY Tel. 81888
Le Monde du Silence!
Technicolor.
Special children matinees daily (till Wednesday incl.) at 4 p.m.
2 perfs. daily 4.00, 6.45 & 9.00

AMPHITHEATRE
Lana Turner, Lloyd Nolan, Arthur Kennedy, Terry Moore
PEYTON PLACE
in Cinemascope & colour.
For adults only (16 years and over)
Owing to the length of the film — only 2 performances daily: Satur. at 6 and 9 p.m. Weekdays at 5.30 and 8.30 p.m. sharp.

ORAH Tel. 4017
Richard Todd in
Yangtse Incident

GAL OR Tel. 4567
Evenings at 6.45 & 9.00
2nd WEEK!
THE PHOENIX CITY STORY
Richard Kelley, Kathryn Grant, John McIntyre.
For adults only.
Mats.: PETER PAN
THE SWORD and the ROSE

ORION Tel. 4028
Haifa Premiere!
TARZAN AND THE LOST SAFARI
with Gordon Scott
First time in Cinemascope & Technicolor.
Daily non-stop perfs. from 10 a.m. (April 4 & 10 incl.) Also separate perfs. at 3.30, 6.45 & 9.00.

ATZMON Tel. 3003
M.G.M.'s musical
Invitation to the Dance
(Technicolor)
Gene Kelly, Tamara Toumanova, Igor Youshevitch
From Sunday April 6, during the week daily also a morning performance at 11 a.m.

MAY Tel. 2858
2nd Week!
GUNFIGHT AT THE O.K. CORRAL
Starring
Burt Lancaster, Kirk Douglas.
In Victorivision & Technicolor.

A FAREWELL TO ARMS

Saturday night performances 6.30 and 9.15

CINEMA "TEL AVIV"

"Made to Measure for your Pleasure"

Tel Aviv Cinemas

Saturday: 7.15, 9.15 p.m. Weekdays: at 3.30, 7.15, & 9.15 p.m.

From Saturday, April 5, 1958

ALLENBY 4th Week
KENNETH MORE in
The Admirable Crichton
at 3.30, 7.15 and 9.15 p.m.
Mat. at 10.30 a.m.: WALT DISNEY FESTIVAL

ARMON DAVID 2nd Week
INSPECTOR GENERAL
with DANNY KAYE
The comedy of the year
TECHNICOLOR

CHEN
ELVIS PRESLEY in his first musical film
LOVING YOU
with LIZABETH SCOTT, WENDELL COREY
in Vistavision and Technicolor

EDEN 4th Week
RAJ KAPOOR
The Thief of Bombay
Saturday at 6.30 and 9 p.m.
Daily at 3.30, 6.30 and 9 p.m.

DAN Tel. 23851
Specially for Passover
The public favourites
LAUREL and HARDY
in their most amusing film
Bonnie Scotland
M.G.M. Film

ESTHER 2nd Week
M.G.M.'s Gay Musical
Fred Astaire, Cyd Charisse, Joseph Buloff
in
"Silk Stockings"
Cinemascope and Metrocolor
An Arthur Freed Production

GAT Cinema Tel. 27888
Specially for Passover
The film about the struggle between nations
The Valley of Peace
Starring: John Kitzmiller
Th first Yugoslav film to win the First Prize at Cannes
Rehov Film

MAXIM
Teenagers and their family Problems
The Young Stranger
with the young movie star James MacArthur

MIGDALOR 4th Week
The Bolshoi Ballet
Starring GALINA ULANOVA and the Bolshoi Theatre Ballet
in EASTMANCOLOUR

MOGRABI 3rd Week
ADAM AND EVE
with
Christiane Martel ("Miss Universe") and Carlos Baena
at 3.30, 7.15 and 9.15 p.m.

OPHIR
ROMY SCHNEIDER, MAGDA SCHNEIDER, HANS MOSER in
Die Deutschmeister
Agfacolor
No complimentary tickets
Mailah Films

ORION
The Viennese New Picture
Punktchen Und Anton
Based on Erich Kaestner's novel.
At 11, 3.30, 7.15 and 9.15 p.m.

PEER Tel. 28595
Air Conditioned
Starring: LILLI PALMER, ROMY SCHNEIDER (Sissy), KARL SHINDBERG
OH MY PAPA
A Forum Film
At 11, 3.30, 7.15 and 9.15 p.m.
No reductions

SHDEROTH
EVENING ONLY
CHARLES LAUGHTON, JOHN MILLS, BRENDA de BANZIE
in one of Britain's best comedies ever made
Hobson's Choice
Mats. at 3.30: CHARLIE CHAPLIN'S FESTIVAL.

TAMAR 5th Week
Evenings only
THE CRANES ARE FLYING
Russian speaking
Hebrew and English subtitles
Mats.: The Martians—Bahanas El-Hatab
Continuous from 9.45 a.m.; last show at 2.45 p.m.

Hemingway's
A FAREWELL TO ARMS
with
ROCK HUDSON, JENNIFER JONES, VITTORIO DE SICA

CINEMA TEL AVIV

YARON 3rd Week
MARLON BRANDO, MIKO TAKA
The outstanding picture of the year
"SAYONARA"
Performances will start at 3.30, 6.45 and 9.30 p.m.

ZAMIR Tel. 3455
2nd Week
The famous film
TWELVE ANGRY MEN
at 6.30, 7.30 and 9.30 p.m.
Sat. at 7.15 and 9.15 p.m.

4 Week 4

Paula Wessely — A. Hoerbiger

Ich Und Meine Frau

(I AND MY WIFE)

The highly amusing school of matrimony for you and your husband.

— A FORUM FILM —

THE JERUSALEM POST

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Founder
GERSHON AGRON

Managing Editor
TED R. LURIE

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MRS. Meir's tour of West Africa was a significant event in the evolution of Israel's foreign policy. For the Foreign Minister to have taken off five weeks in a tense period at home in order to visit that area is in itself a sign of Israel's growing interest in the politically and economically stirring "dark continent."

AFRICA ON THE MAP

The mysticism of a new sovereignty exerts a strong attraction, but many African leaders in countries just independent or on the threshold of free nationhood are well aware of the real meaning of that word: and the hard, long battle toward economic and social self-confidence. There are also many internal problems.

In French West Africa, there is much soul-searching over the question whether there should ultimately be complete separation from Metropolitan France or whether some form of federation might not combine the dignity of self-rule with the advantages of cooperation with a power which, in the last decade at least, has done much to show that it is willing to be not only a beneficiary but also a benefactor in that area.

Israel's relations with West Africa are of quite recent beginnings. Some 18 months ago, while Ghana was still the British-ruled Gold Coast, an Israel Consulate was established in Accra and was made an embassy on the advent of independence. There has also been an Embassy in Liberia for a year now. The nature of these relationships has grown in both quantity and quality, as also with parts of Nigeria, and Mrs. Meir's visit has proved to be timely. The cordiality — and sometimes splendour — of the reception accorded her from Liberia to Ghana to Nigeria to the French territories was not merely a personal tribute, but rather an acknowledgement of the uniqueness of Israel's achievements in fields close to the hearts of the forward-looking peoples in West Africa. Israel's modest potential and actual contribution to the welfare of other new nations is taken for granted, and the sincerity of her intentions is accepted as beyond doubt, as is her freely admitted need for true friends among them. This is in striking contrast to the position Egypt is trying to claim in African affairs. Colonel Nasser's exploitation of the anti-colonialist gambit in order himself to assume the "white man's burden" is not taken kindly by either Christians or Moslems in West Africa, and his recent blunder in the Sudan has dissipated any remaining illusions.

It should not be disregarded that here, as in Asia, a systematic attempt will be made by Nasserite forces to poison the relations of new states with Israel. Such pressure will no doubt be particularly in evidence at the coming African conference in Accra, where some picture of the relative strengths and positions of the African rulers may be expected to emerge. At the same time, even though it is understood that Premier Nkruma of Ghana, whose energy and enterprise have captured the sympathy of the world, has been overwhelmed with invitations and will not be able to include Israel in the first round of visits, there is nothing to indicate that he is likely to allow Nasser to impose his view of the world upon that which he has built up for himself.

The Foreign Minister's mission obviously had as its purpose not only to acquaint others with the meaning of Israel but also to study their affairs and problems and thus to acquaint Israel's public with West Africa. This is important if our relations are to develop towards a full understanding.

Dynamite Lesson In the U.S. South

By Jesse Zel Lurie

NEW YORK. — THE dynamiting of Jewish Community Centres in Miami, Florida and Nashville, Tennessee, has had few repercussions in the daily lives of American Jewry.

Ninety per cent of America's 5,000,000 Jews live outside of the Southern states. The struggle of the Southern Negro for integration and the violence of Southern white opposition is of interest to the Northern Jew — but so is the civil war in Indonesia. Neither affects him personally.

He is more interested in the integration fight, of course, than in Indonesia, not only because it is closer to home but because American bigots are involved and he has had some experience with bigots. Back in the 'thirties and 'forties, anti-Semites were holding public demonstrations in the streets of New York and other Northern cities. The Jews learned then that such people should be fought but not feared because they had placed themselves outside the mainstream of American life.

U.S. Bigots

It may have been Hitler or it may have been the American bigots themselves who proved to the polyglot American masses that bigotry was indivisible. The bigot hates everyone who differs from him. And as most Americans differ from one another in racial and ethnic backgrounds the bigots could never command mass support.

The anti-Negro bigots who decided to spread their violence over Southern Jewry have dissected the essential anatomy of bigotry before the horrified eyes of the majority of the law-abiding Southern whites, who are still emotionally opposed to admitting Negroes to their schools but can now see where their opposition can lead them. It may be some time, however, before they will fully agree with Rabbi Edward E. Klein of the Stephen Wise Free Synagogue in New York, who said in a Sabbath sermon a couple of weeks ago:

"Just as bigotry is indivisible, so is freedom indivisible. Depriving any group of freedom threatens the freedom of every group. The struggle against prejudice is not a Jewish struggle or a Negro struggle. It is an American struggle. The reaction of the Miami and Nashville non-Jewish communities ... their offer to help and support, is touching proof of this."

The dynamiting has also brought this lesson home to Southern Jewry. Many Southern Jews who belong to national Jewish organizations such as Hadassah, B'nai B'rith and the American Jewish Congress have actively opposed the support offered by these organizations—almost all of it verbal—to the integrationists.

Silent on Negroes

They claimed that statements by national Jewish organizations harmed them economically. Whatever they felt about Negro rights, they had to keep silent or face a boycott by their white neighbours, they said. Many Rabbis and other Jewish leaders in the South tried to go against the tide and support the Negroes. Freedom was indivisible, they said.

Rabbi William B. Silverman of Nashville was one of those who took an active part in the fight for integration. The trustees of his Temple finally succeeded in muzzling him. He hasn't spoken publicly on the integration issue since September. The bombing of the Jewish community centre in his city has loosened his tongue. I wonder whether his trustees agreed when he said this week that the bombings prove that "a policy of silence doesn't pay off."

"It's part of a pattern," he continued. "The assault on the Negro is a portent of the ultimate attack on the Jew. Then we can expect attacks on Catholics and other religious groups. The people of Nashville didn't take me seriously when I told them that last year."

No doubt now they do.

Chinese officers brief North Koreans (centre) as they hand over their positions facing South Korean forces. Reinhua Photo

Rhee's Strangle-Hold on Korea

By ROBERT FRANKLIN

HONG KONG (OFNS).— THE current withdrawal of some 350,000 Chinese troops from North Korea will not persuade South Korea's President, Syngman Rhee, to reduce his enormous armed force by a single battalion — and this means that economically the Southern Republic will be struggling indefinitely. South Korea, with a population of some 22,000,000, has 700,000 men under arms, and last year 53 per cent of the national budget was allocated to the armed services.

President Rhee has been under pressure to reduce his army, particularly from the U.S. which carries a large share of the crippling cost. This year the Republic of Korea is getting $270m. in American aid, and some Seoul leaders are grumbling because the allocation is $19m. less than last year.

Stubborn Man

But Rhee, a stubborn old man, is quite immovable on the subject of any reduction of his armed strength. He insists that the present force is necessary to protect the South, even though American nuclear weapons are now sited below the demilitarized zone that divides North and South as effectively as a wall of fire. In this, as in other matters, President Rhee remains the true old-guard reactionary. South Korea, therefore, must rely upon U.S. aid for a long time to come.

Thanks to this financial and technical help, coupled with hard work, the South has made discernible economic progress. The people certainly are better clothed and fed than a few years ago, and the visitor is no longer made aware at every turn that some four million refugees fled South during the war years; most have been assimilated after a fashion, though many still live marginally. There has been some industrial progress, although raw materials are by no means abundant. The most important gain has been in badly needed power production, with the construction of four thermal units.

The currency stabilization plan started last year also seems to be working: inflation has been checked and the money issue has been brought under firmer control, although the tight money policy has caused a number of small industries to suffer for want of capital. But Korea has a rice economy, and the fact remains that the South, a net surplus food area under the Japanese, will have to import grain indefinitely, which means, in turn, that the peasants will not have the purchasing power to support any noteworthy increase in light industrial production.

A fantastically expensive fertilizer plant will begin operation in 1960 and this should help increase food output—although the plant, with Oriental subtlety perhaps, is located in the mountains, away from the ricelands and proper communications. A road from the nearest railway is now being pushed through to the site. Furthermore, the plant is the most modern of its type, of such complexity that it will be years before the Koreans themselves can operate it.

South Korea's main economic problem is to get purchasing power into the hands of the peasants by increasing rice production and stabilizing the price of rice.

Government statistics, such as they are, put the number of unemployed at 1,500,000, but probably three or four times this number are underemployed. One result of this is the astonishingly high incidence of larceny; a Ministry of Communications official revealed recently that 40 out of every 100 tons of coal delivered to the railways were stolen.

In the Groove

"Children's Stories" narrated by Esther Soffer with music by H. Wintevitz, sung by Yaffa Yarkoni with Uli Efroni-Schocken. Hed Artzi, L.P. 10"—IL7.500

A new departure of "Hed Artzi," which shows again the enterprising nature of this firm, gives our youngsters two stories by Yizhar Smilansky and Uriel Offek: The "Box of Colour Pencils" and "Rina's Secret."

Esther Soffer's voice, well-known from her Children's Corner programmes over Kol Yisrael, is as flexible and appropriate as ever and should find its echo in our children's imagination as it did over the radio. Hanan Winternitz's songs fit in well with the stories, as does Yaffa Yarkoni's soft and fairy-tale voice. Not so well does Uli Efroni-Schocken, whose voice lacks elasticity and experience. The music seems to me too obtrusive in dynamics in comparison to the dreamland atmosphere in which children's stories usually thrive. But as a whole, this type of record is a welcome addition to our record fans, this time to the younger generation.

Y. BOEHM.

THIS WEEK...

SYRIAN FIRE on Hula drainage workers precipitated gun and tank engagements and caused the death of a settler. Work was suspended while the U.N. Truce Supervision Organization investigated and surveyed the exact limits of the demilitarized zone in the newly reclaimed area, but Israel announced that the findings would not affect continuation of the work.

BACK FROM AFRICA. Foreign Minister Meir spoke of the common interests, dangers and fears shared by Israel and the West African states, while Commerce and Industry Minister Sapir, back from Asia, declared that exports to that continent could run into $20m. a year.

SHELL'S ASSETS in Israel were taken over by the newly-formed Paz company, headed by Mr. Isaac Wolfson of London, in a transaction reported to involve £3.5m.

THE IL.1,198m. BUDGET for 1957/58 was passed by the Knesset on the very eve of the new fiscal year. The House recessed for six weeks.

PREPARING FOR A PASSOVER for which 9,000 tourists were expected in Israel, Jerusalem played host to the Sixth Conference of the Bible Research Society and the International Conference of the Federation of Children's Communities and welcomed over 7,000 soldier and civilian participants in the four-day march organized by the Army.

THE TERRITORIAL SEAS committee of the Geneva maritime law conference ruled that straits connecting international bodies of water should be open to innocent passage by foreign ships.

SOLEL BONEH was divided into three sectors, managing construction, industry and contracting, and harbours, respectively, by the Secretariat of Hevrat Ovdim.

Yesterday's Press

Hula: Confidence in Zahal

Ha'aretz (non-party) does not mind that UNTSO has decided to make an exact survey of the area South of the Hula so as to determine the line separating the demilitarized zone from the rest of the area. The land through which the drainage canal passes did not exist when the Armistice Agreement was signed (it is all reclaimed land) and there is perhaps room here for a new topographical survey so as to obviate all doubts. Israel can wait patiently till this survey work is over. But it must be made clear to the Syrians that she also reserves the right to carry out development operations in the demilitarized zones as well and the events of the last few days have taught them that exchanging fire with Israel's forces does not pay. **Omer** (Histadrut) too feels that Zahal can be relied upon to handle the situation satisfactorily.

Herut writes that our Foreign Minister has displayed a woeful lack of tact in announcing that Ghana's Prime Minister would shortly visit Israel without first consulting Dr. Nkrumah who has just denied such an intention. Though this denial is courteously formulated with no intention of slighting us, his decision is nevertheless a blow to our prestige. The entire responsibility for it lies upon the shoulders of Mrs. Meir.

Hamodia (World Aguda) writes that the very fact that Jerusalem's Mapai has announced its intention of mustering support against the activities of the Orthodox section of the city's population on the swimming pool issue gives the lie to the contention that it is only the Orthodox who are interested in "stirring up trouble."

Lamerhav (Ahdut Ha'avoda) is annoyed at Mr. Eban's statement that the "Sinai withdrawal has justified itself" and avers that while it might be true from Mr. Dulles's point of view, it is certainly not so from ours. Would it not be better, asks the paper, if Israel's representatives refrained from making announcements and expressing opinions, especially when not invited to do so?

Hatzofe (Religious National) observes that the reason the Soviet announcement to halt nuclear tests has received so wide acclaim is because ordinary people are so afraid of a nuclear war that they will seize on any straw promising to prevent it, but the Soviet Union would have done well now to go a step further and agree to the West's proposal to implement nuclear control agreements. Public opinion cannot understand or explain opposition to such a proposal if Moscow really wants the tests halted.

ELI **By Meir**

"Eli says he doesn't really expect trouble, he's just doing his annual spring cleaning for Passover."

Ampal is Princess of Seas

By TUVYA CARMEL

THE s.s. Ampal, which has just arrived in Haifa from its first voyage, deserves to be the flagship of the Israel cargo fleet.

With a length of 157 metres and a displacement of 5,905 tons, the Ampal can carry 15,050 tons of cargo and her 9,000-hp. diesel plant propels her at a speed of 16 knots. She is fully outfitted with the latest in up-to-date equipment including radar, location and direction finders, an electric speed gauge, a fire-detector and a number of other devices. In addition to her regular winches she is equipped with two special ones which can lift 60 tons and 30 tons at a time respectively.

Living conditions for the 37-man complement (plus nine cadets) are unequalled on any Israel ship, including the liners, and on any foreign vessel any member of the crew has ever served on. The freighter is air-conditioned all year round, all members of the crew except the deckboys live in single cabins, there is hot and cold running water in each cabin and an electric laundry is at the disposal of the crew. Recreation facilities include a large, modern cinema projector, two radio sets, a library, records and games. The swimming pool on board is as fine as any on liners.

Dean of Captains

Master is Captain Shagal, the dean of Israel's sea captains who will soon complete 50 years of sea service. He entered the Hungarian naval officers' training school on June 22, 1908, at the age of 14, was a naval officer during World War One and later commanded Italian and British vessels. Beginning his career in this country in 1934, he was the first Palestinian captain to be certified by the British mandatory authorities. His commands since then have included the Har Hacarmel, the Har Zion, the Sofi, the Atid, the Amal, the Haifa and the Aliya. He brought in over 60,000 immigrants aboard the Negba alone, whose skipper he was for six years. His son is also a Zim captain and his grandson is at the Acre Naval Academy.

Captain Shagal feels that the Ampal is equipped with every modern device that can be found on board any ship in the world, and that the same applies to the recreation facilities. He expressed satisfaction with his crew, pointing out that they studied in their spare time in order to secure promotions. He added that everyone was surprised by the ship's speed, an essential asset in view of the fact that she will sail long runs only, to North America at present and later possibly to South America, which also explains the need for the best in recreational facilities aboard.

Captain Shagal tells that as soon as the Ampal entered New York harbour on her maiden voyage from Bremen, Mr. Dickenstein, Director of the Ampal investment company for which the ship is named, came on board and remained there all day. In the afternoon an Ampal reception for officials and guests was organized aboard the ship, at which gifts were also distributed to the crew.

Officers' Course

Perhaps the most interesting feature of the new ship is the fact that it also serves as Israel's first officers' training course for sailors. Hitherto all the training was on land, which made it impossible for men who had to support a family to attend. Now sailors desiring a promotion can ship out on the Ampal, where they study mathematics and navigation after work under the guidance of instructors. After an unspecified period which will depend on individual ability and achievement, successful seamen will be admitted to officers' examinations in Haifa.

On the first passage the ship's officers had to double as instructors, but new ones will now be added, and Shoham will equip every student with textbooks. The equipment aboard the Ampal and its large reading rooms, in which 30 men can study without interfering with each other, suit the ship particularly for this purpose. One might suppose that the men would find it hard to study after a day's work, but on the first voyage everyone attended and I did not hear any of them complain of fatigue even once.

The ship remains in Haifa for a week.

Readers' Letters

IMMIGRATION

Editor, The Jerusalem Post

Sir, — According to the report on immigration which the Jewish Agency prepared for the Zionist General Council, details of which are given in today's *Post*, there were 188 immigrants from England, 180 from the U.S., and 75 from South Africa, during 1957.

However, to put the picture of *aliya* from these English-speaking countries in its right perspective, we should like to point out that Mr. S.Z. Shragai, Head of the Agency's Immigration Department, told a Press Conference in Jerusalem on January 5, 1958, that some 450 persons from the U.S. and a similar number from England had arrived in Israel in 1957 with the intention of settling here.

The number of newcomers from South Africa who reached Israel with similar intentions last year was about 140.

While it is true that many of these new arrivals from all three countries came with a "Temporary Resident" visa and are therefore not classified as "immigrants," the fact that a large proportion of this category remains in Israel permanently makes us feel that the Agency's figures, though factually correct, are apt to be misleading.

JACK LEON, P.R.O., Israel Office, British Zionist Federation
MURRAY GREENFIELD, Executive Secretary, Association of Americans and Canadians in Israel
S. M. LEVIN, General Secretary, Israel Office, South African Zionist Fed.

Tel Aviv, March 27.

Jewish Agency Replies

We wish to thank the Associations of Immigrants for their justified comment. In our report to the Zionist General Council, which was printed in bulletin no. 33 of *"Dapei Aliya,"* we corrected the figures.

The numbers 180 and 188 which refer to immigrants from the U.S. and England refer only to those people who arrived here classified as immigrants.

We know that the number of immigrants is actually larger than the above figures by some 300 per cent but the additional people arrived in the country as temporary residents and tourists who thereafter received visas for temporary residence. On the other hand, it is not possible to regard all the temporary residents who arrived from these countries as immigrants in fact.

Keeping statistics of immigrants from the West is quite complicated, hence the various publicity releases do not always coincide.

By the way, in the report of our New York office which appears as a part of the above-mentioned report, the number of immigrants from the U.S. was given as 540.

Y. DOMINITZ
Immigration Department The Jewish Agency
Jerusalem, March 30.

FIRST-AID STATION

Editor, The Jerusalem Post

Sir,—Having recently been a patient at the Kupat Holim, Zamenhof, first-aid station, I wish to extend my sincere thanks to its physicians, nurses and clerk.

Considering the criticism directed against Kupat Holim on many occasions, I felt compelled to say that this department deserves the unrestricted praise and respect of Kupat Holim members for the untiring, efficient and humane efforts of its entire staff. It was quite an experience for an old Israeli to watch the quiet and cheerful attention given at all hours to all comers by these public servants who labour under trying conditions but are seldom thanked.

Yours, etc.
ELI ROTHSCHILD
Tel Aviv, March 18.

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INTRODUCTION TO OUTER SPACE

Scientists' Report to Eisenhower Describes Preparations for Fabulous Exodus

In connection with a study of space science and technology made at Mr. Eisenhower's request, the American President's Science Advisory Committee, of which Dr. James R. Killian is chairman, has prepared a brief "Introduction to Outer Space" for the non-technical reader. In President Eisenhower's words, this is not science fiction. It is a sober, realistic presentation prepared by leading scientists that he found so informative and interesting that he wished to share it with all.

WHAT are the principal reasons for undertaking a national space programme? What can the U.S. expect to gain from space science and exploration? It is useful to distinguish among four factors which give importance, urgency, and inevitability to the advancement of space technology.

- First of these factors is the compelling urge of man to explore and to discover, the thrust of curiosity that leads men to try to go where no one has gone before. Most of the surface of the earth has now been explored and men now turn to the exploration of outer space as their next objective.
- Second, there is the defence objective for the development of space technology. We wish to be sure that space is not used to endanger our security. If space is to be used for military purposes, we must be prepared to use space to defend ourselves.
- Third, there is the factor of national prestige. To be strong and bold in space technology will enhance the prestige of the U.S. among the peoples of the world and create added confidence in our scientific technological, industrial, and military strength.
- Fourth, space technology affords new opportunities for scientific observation and experiment which will add to our knowledge and understandings of the earth, the solar system, and the universe.

The determination of what our space programme should be must take into consideration all four of these objectives. While this statement deals mainly with the use of space for scientific inquiry, we fully recognize the importance of the other three objectives.

In fact, it has been the military quest for ultra long-range rockets that has provided man with new machinery so powerful that it can readily put satellites in orbit, and, before long, send instruments out to explore the moon and nearby planets. In this way, what was at first a purely military enterprise has opened up an exciting era of exploration that few men, even a decade ago, dreamed would come in this century.

The Thrust Into Space

ROCKET engineers rate rockets not in horsepower but in thrust. Thrust is just another name for push, and it is expressed in pounds of force. The rocket gets its thrust or push by exhausting material backward. It is this thrust that lifts the rocket off the earth and accelerates it, making it move faster and faster.

As everyone knows, it is more difficult to accelerate an automobile than a baby carriage. To place satellites weighing half a ton to a ton in orbit requires a first-stage rocket engine, or engines, having a thrust in the neighbourhood of 100 to 200 tons. Rocket engines able to supply this thrust have been under development for some time. For launching a satellite, or other space vehicle, the rocket engineer divides his rockets into two, three, or more stages, which can be dropped one after the other in flight, thus reducing the total weight that must be accelerated to the final velocity desired.

To launch some of the present satellites has required rockets weighing up to 1,000 times the weight of the satellite itself. But it will be possible to reduce take-off weights until they are only 50 to 100 times that of the satellite. The rocket's high ratio of gross weight to payload follows from a fundamental limitation in the exhaust velocities that can be achieved by chemical propellants.

If we want to send up not a satellite but a device that will reach the moon, we need a larger rocket relative to its payload in order that the final stage can be accelerated to about 40,000 Kph. This speed, called the "escape velocity," is the speed with which a projectile must be thrown to escape altogether from the gravitational pull of the earth. If a rocket fired at the moon is to use as little fuel as possible, it must attain the escape velocity very near the beginning of its trip. After this peak speed is reached, the rocket will be gradually slowed down by the earth's pull, but it will still move fast enough to reach the moon in two or three days.

The Moon as a Goal

MOON exploration will involve three distinct levels of difficulty. The first would be a simple shot at the moon, ending either in a "hard" landing or a circling of the moon. Next in difficulty would be a "soft" landing. And most difficult of all would be a "soft" landing followed by a safe return to earth.

The payload for a simple moon shot might be a small instrument carrier similar to a satellite. For the more difficult "soft" landing, the carrier would have to include, as part of its payload, a "retro-rocket" (a decelerating rocket) to provide braking action, since the moon has no atmosphere that could serve as a cushion.

To carry out the most difficult feat, a round trip to the moon will require that the initial payload include not only "retro-rockets" but rockets to take off again from the moon. Equipment will also be required aboard to get the payload through the atmosphere and safely back to earth. To land a man on the moon and get him home safely again will require a very big rocket engine indeed — one with a thrust in the neighbourhood of nearly 1,000 tons. While nuclear power may prove superior to chemical fuels in engines of several thousands of tons of thrust, even the atom will provide no short-cut to space exploration.

Sending a small instrument carrier to Mars, although not requiring much more initial propulsion than a simple moon shot, would take a much longer travel time (eight months or more), and the problems of navigation and final guidance are formidable.

Messages from Planets

FORTUNATELY, the exploration of the moon and nearby planets need not be held up for lack of rocket engines big enough to send men and instrument carriers out into space and home again. Much that scientists wish to learn from satellites and space voyages into the solar system can be gathered by instruments and transmitted back to earth. This transmission, it turns out, is relatively easy with today's rugged and tiny electronic equipment.

For example, a transmitter with a power of just one or two watts can easily radio information from the moon to the earth. And messages from Mars, on the average some 100 million kilometres away at the time the rocket would arrive, can be transmitted to earth with less power than that used by most commercial broadcasting stations. In some ways, indeed, it appears that it will be easier to send a clear radio message between Mars and earth than between New York and Tokyo.

This all leads up to an important point about space exploration. The cost of transporting men and material through space will be extremely high, but the cost and difficulty of sending information through space will be comparatively low.

Justifying the Costs

Since the rocket power plants for space exploration are already in existence or being developed for military need, the cost of additional scientific research, using these rockets, need not be exorbitant. Still, the cost will not be small, either. This raises an important question that scientists and the general public (which will pay the bill) both must face: Since there are still so many unanswered scientific questions and problems all around us on earth, why should we start asking new questions and seeking out new problems in space? How can the results possibly justify the cost?

Insatiable Curiosity

Scientific research, of course, has never been amenable to rigorous cost accounting in advance. Nor, for that matter, has exploration of any sort. But if we have learned one lesson, it is that research and exploration have a remarkable way of paying off—quite apart from the fact that they demonstrate that man is alive and insatiably curious. And we all feel richer for knowing what explorers and scientists have learned about the universe in which we live.

It is in these terms that we must measure the value of launching satellites and sending rockets into space. These ventures may have practical utility, some of which will be noted later. But the scientific questions come first.

The first U.S. artificial moon launched being fired in the nose-cone of a Jupiter-C U.S. Army three-stage missile. Above: A dog named "Alpha" is currently being trained in the U.S.S.R. in connection with new satellite projects which are being planned. Pictured are Soviet Physiologist Mrs. Ada Kotowskaja, right, and her assistant, S. Sobolska, with "Alpha." They trained the original sputnik dog, Laika. Express Photos

The View from a Satellite

HERE are some of the things that scientists say can be done with the new satellites and other space mechanisms. A satellite in orbit can do three things: (1) It can sample the strange new environment through which it moves; (2) It can look down and see the earth as it has never been seen before; and (3) It can look out into the universe and record information that can never reach the earth's surface because of the intervening atmosphere.

The satellite's immediate environment at the edge of space is empty only by earthly standards. Actually, "empty" space is rich in energy, radiation, and fast-moving particles of great variety. Here we will be exploring the active medium, a kind of electrified plasma, dominated by the sun, through which our earth moves. Scientists have indirect evidence that there are vast systems of magnetic and electric currents that are connected somehow with the outward flow of charged material from the sun. These for the first time, the satellites will be able to measure for the first time. Also for the first time, the satellites will give us a detailed three-dimensional picture of the earth's gravity and its magnetic field.

Physicists are anxious to run one crucial and fairly simple gravity experiment as soon as possible. This experiment will test an important prediction made by Einstein's general theory of relativity, namely, that a clock will run faster as the gravitational field around it is reduced. If one of the fantastically accurate clocks, using atomic frequencies, were placed in a satellite and should run faster than its counterpart on earth, another of Einstein's great and daring predictions would be confirmed. (This is not the same as the prediction that any moving clock will appear to a stationary observer to lose time — a prediction that physicists already regard as well confirmed.)

There are also some special questions about cosmic rays which can be settled only by detecting the rays before they shatter themselves against the earth's atmosphere. And, of course, animals carried in satellites will begin to answer the question: what is the effect of weightlessness on physiological and psychological functions? (Gravity is not felt inside a satellite because the earth's pull is precisely balanced by centrifugal force. This is just another way of saying that bodies inside a satellite behave exactly as they would inside a freely falling elevator.)

The satellite that will turn its attention downward holds great promise for meteorology and the eventual improvement of weather forecasting. Present weather stations on land and sea can keep only about ten per cent of the atmosphere under surveillance. Two or three weather satellites could make a cloud inventory of the whole globe every few hours. From this inventory, meteorologists believe they could spot large storms in their early stages and chart their direction of movement with much more accuracy than at present. Other instruments in the satellites will measure for the first time how much solar energy is falling upon the earth's atmosphere and how much is reflected and radiated back into space by clouds, oceans, the continents, and by the great polar ice fields.

It is not generally appreciated that the earth has to send back into space, over the long run, exactly as much heat energy as it receives from the sun, if this were not so, the earth would either heat up or cool off. But there is an excess of income over outgo in the tropical regions, and an excess of outgo over income in the polar regions. This imbalance has to be continuously rectified by the activity of the earth's atmosphere which we call weather. By looking at the atmosphere from the outside, satellites will provide the first real accounting of the energy imbalances and their consequent tensions, all around the globe. With the insight gained from such studies, meteorologists hope they may improve long-range forecasting of world weather trends.

Finally, there are the satellites that will look not just around or down, but out into space. Carrying ordinary telescopes as well as special instruments for recording X-rays, ultraviolet and other radiations, these satellites cannot fail to reveal new sights for ever hidden from observers who are bound to the earth.

Even those light signals that now reach the earth can be recorded with brilliant new clarity by satellite telescopes. All existing photographs of the moon and nearby planets are smeared by the same turbulence of the atmosphere that makes the stars twinkle. Up above the atmosphere the twinkling will stop and we should be able to see for the first time what Mars really looks like. And we shall want a really sharp view for the launching of the first rocket to Mars.

A Close-Up of the Moon

WHILE these satellite observations are in progress, other rockets will be striking out for the moon with other kinds of instruments. Photographs of the back or hidden side of the moon may prove quite unexciting, or they may reveal some spectacular new feature now unguessed. Of greater scientific interest is the question whether or not the moon has a magnetic field. Since no one knows for sure why the earth has such a field, the presence or absence of one on the moon should throw some light on the mystery.

But what scientists would most like to learn from a close-up study of the moon is something of its origin and history. Was it originally molten? Does it now have a fluid core, similar to the earth's? And just what is the nature of the lunar surface? The answer to these and many other questions should shed light, directly or indirectly, on the origin and history of the earth and the surrounding solar system.

While the moon is believed to be devoid of life, even the simplest and most primitive, this cannot be taken for granted. Some scientists have suggested that small particles with the properties of life — germs or spores — could exist in space and could have drifted on to the moon. If we are to test this intriguing hypothesis we must be careful not to contaminate the moon's surface, in the biological sense, beforehand. There are strong scientific reasons, too, for avoiding radioactive contamination of the moon until its naturally acquired radioactivity can be measured.

...and on to Mars

THE nearest planets to earth are Mars and Venus. We know quite enough about Mars to suspect that it may support some form of life. To land instrument carriers on Mars and Venus will be easier, in one respect, than achieving a "soft" landing on the moon. The reason is that both planets have atmospheres that can be used to cushion the final approach. These atmospheres might also be used to support balloons equipped to carry out both meteorological sounding and a general photo survey of surface features. The Venus atmosphere, of course, consists of what appears to be a dense layer of clouds so that its surface has never been seen at all from earth.

Remotely-controlled scientific expeditions to the moon and nearby planets could absorb the energies of scientists for many decades. Since man is such an adventurous creature, there will undoubtedly come a time when he can no longer resist going out and seeing for himself. It would be foolish to try to predict today just when the moment will arrive. It might not arrive in this century, or it might come within one or two decades. So much will depend on how rapidly we want to expand and accelerate our programme. According to one rough estimate, it might require a total investment of about $2,000m., spent over a number of years, to equip ourselves to land a man on the moon and to return him safely to earth.

MEANWHILE, back on earth, satellites will be entering into the everyday affairs of men. Not only will they be aiding the meteorologists, but they could surely — and rather quickly — be pressed into service for expanding world-wide communications, including intercontinental television.

At present all trans-oceanic communication is by cable (which is costly to install) or by shortwave radio (which is easily disrupted by solar storms). Television cannot practically be beamed more than a few hundred miles because the wavelengths needed to carry it will not bend around the earth and will not bounce off the region of the atmosphere known as the ionosphere. To solve this knotty problem, satellites may be the thing, for they can serve as high-flying radio relay stations. Several suitably-equipped and properly-spaced satellites would be able to receive TV signals from any point on the globe and to relay them directly — or perhaps via a second satellite — to any other point. Powered with solar batteries, these relay stations in space should be able to keep working for many years.

Military Applications

THE development of military rockets has provided the technological base for space exploration. It will probably continue to do so, because of the commanding military importance of the ballistic missile. The subject of ballistic missiles lies outside our present discussion. We ask instead, putting missiles aside, what other military applications of space technology can we see ahead?

There are important, foreseeable, military uses for space vehicles. these lie, broadly speaking, in the fields of communication and reconnaissance. To this we could add meteorology, for the possible advances in meteorological science which have already been described would have military implications. The use of satellites for radio relay links has also been described, and it does not take much imagination to foresee uses of such techniques in long-range military operations.

The reconnaissance capabilities of a satellite are due, of course, to its position high above the earth and the fact that its orbit carries it in a predictable way over much of the globe. It is certainly feasible to obtain reconnaissance information with a fairly elaborate instrument, information which could be relayed back to the earth by radio.

Never Stop Studying

By Gerda Luft

PROFESSOR Stephen R. Deane of Simmons College, Boston University, an American expert on adult education, is spending his sabbatical leave surveying the field in countries as far apart as Denmark and Israel. The Danes have the feeling that they have "arrived," that they have reached a fair standard of living and a considerable measure of social security, that they have not much to crusade for. Adult education among them is a means of raising a high standard even higher and of giving people who sometimes feel empty of purpose a new interest in life, more knowledge and an additional stimulus for self-improvement.

In Israel, on the other hand, adult education is still in the remedial stage. It is meant to help people adjust to difficult new living conditions, to provide them with the tools for learning a language and earning a living. Adult education here, therefore, works under intense pressure, is forced to take the short view and to answer the needs of the moment. This pressure has, however, brought into being a considerable number of agencies which concern themselves with adult education: the Ministry of Education, the Army, the municipalities, the Histadrut, various women's organizations, the kibbutz movements and last but not least the *Ulpanim*. Some of these institutions are original in their conception. Professor Deane stresses that he has not heard of another country which has developed something quite like *Ulpanim* and that no army he knows is so concerned with education as Israel's. Nor has the work of the Histadrut, especially among workers' wives, a parallel in the U.S. despite the existence of powerful Labour Unions there.

It is always gratifying to hear experts from abroad praising Israel achievements and endeavours, and such a positive assessment of adult education in this country is particularly valuable since criticism of the attitude of Israel youth has lately become more vocal. It is significant that Professor Deane was struck by the widespread interest in classical music among Israelis and by the eagerness of our people in all walks of life to study and to better themselves.

Of even deeper interest are Professor Deane's suggestions for improving our adult education activities. They concern three main issues: training teachers for the special job of the adult educator, increased use and the better organization of libraries and better integration of the many agencies in this field.

The proper selection and training for pupils who are no longer of school age is clearly of great importance. The teacher requires a natural gift for this unorthodox work — as well as help and advice from the organizing agencies. The strain of teaching adult classes is often terrific and cannot be maintained for years on end.

Such difficulties are intensified in Israel by the extreme heterogeneity of the pupils as well as by the fact that many teachers have more than one job because of low pay and teacher shortages. It is questionable, however, whether more funds will be available in the near future. Further, in a settled country where adult education caters to a fixed public it is possible to work out long-term schemes training teachers for this special job and to assure all accepted candidates of employment. This cannot be done in Israel, with its major fluctuations in immigration. Further, in this country the objectives and the methods of adult education are still in constant flux. A training scheme for teachers must therefore also be flexible.

Public libraries usually play an important role in adult education, serving as they do as the natural focal point for people seeking self-education and entertainment as well as help in their studies. Professor Deane has found that the libraries in Israel are not well enough equipped for this task. Israelis will agree with him. Tel Aviv's library, for instance, is completely inadequate for a city of 400,000, and in other places the position is not much better. Here is a field for action by some enterprising individual or association. Public libraries should be enlarged and integrated into the various adult education schemes if they are to become the centres of individual and group study.

The multiplicity of agencies dealing with adult education in Israel naturally results in duplication. Professor Deane points to the all-round savings that integration of their work would bring about. However, the various agencies have developed certain interests that defy coordination. What is more, since many of the education projects are officially or effectively under the wing of political parties, improvements could be introduced only by general agreement among them. Prospects for this are dim. It is interesting in this respect that in Denmark too political parties engage in adult education — but they are forbidden by law to go in for indoctrination. It would be easy to suggest a similar law in this country, but obviously impossible to implement it.

One of Professor Deane's suggestions, however, does promise results in this respect: the setting up of a Council for Adult Education, to include the representatives of the many agencies working in the field. In addition to preventing duplication, it would provide a forum for discussing current problems and help develop an overall programme while keeping in touch with agencies abroad.

Another of Prof. Deane's practical suggestions deserves special consideration: to follow up the results of training among the students of the various adult education institutions. This could be of great help in planning, changing and improving training schemes. Perhaps the money for such a research project could be found among the many fellowships that are made available every year.

Keeping track of students, their achievements, their needs and complaints is particularly important since so long as immigration continues adult education will remain in the remedial stage, catering to the needs of newcomers. When these needs change with shrinking immigration the "normal" requirements of adult education will come to the fore. In the complex modern world people can never stop studying if they want to keep up with developments and play their appropriate role in society.

NATURE NOTES

Splendour in the Garden

IN February-March, when even English gardens which benefit from the Gulf Stream are still quite impoverished, with only the crocus making a real show, Israel gardens that are not too exposed to the elements nowadays display a riot of colour. Even lesser gardeners have nasturtium and calendula in golden profusion, stock in huge sprays of white, blue and purple, and antirrhinum in all shades of yellow and red.

When I first came to this country, it was mainly the gardens of well-to-do city Arabs which were well-stocked in winter, but today every village has quite a collection of garden-lovers who vie with each other in producing not only an ever-flowering front garden, but also flowers for the table—roses and carnations, and what not. Rockeries have also come into their own, with such profusely flowering crops as alysum, gazania and huge pansies beautifying the groups of succulents and cacti which are unmoved by the winter sun and will only flower much later. Many people wisely put wild flowers between the stones — anemone and cyclamen, iris and tulip. The one succulent plant flowering now in lovely coral-red is the South-African Redhot poker which so attracts the sunbirds. And the flowering shrubs pour cascades of yellow, orange, raspberry and violet over hedges and walls — the different bignonias and bougainvilleas. Violets also begin in October and go on till March. To have all this in winter is indeed worth suffering the summer heat.

P.A.

THAT REMINDS ME...

GO EVERYWHERE WITH EGGED

הפרדס והפרדסן

THE GROVE AND THE GROWER

Instructions in The Event of Locust Invasion in The Country

(as worked out by the Department for Plant Protection, Ministry of Agriculture)

The danger of the locust invasion from the countries bordering on Israel is at its height. The locust settles there and covers quite large areas. We have today modern methods at our disposal for the rapid and efficient annihilation of both the larval and matured stages. However, in order that these methods meet with full success, we need the full co-operation of the public and in particular of the farmers. This assistance should be evinced through the following actions:

Notification of the presence of locusts. Immediately on observing locusts, either in the form of flying swarms or of grasshopper camps, notification should be made to the

DEPARTMENT FOR PLANT PROTECTION
TEL AVIV. TEL. 81213

Alternately one of the following bodies should be requested to transmit the warning:

Nearest Police Station
Post Office
or Local Council

The notification should include the following details:

a) Date, place and name of person notifying
b) Type of locust: flying; pink or yellow; larval or grasshopper stage (colour and size). Several specimens should be placed in a jar which should be handed to one of the above bodies.
c) Quantity and direction of the swarm's flight; time of appearance; place of alightment and settling.

PLEASE BE ACCURATE IN TRANSMITTING DETAILS

1. **THE USE OF INSECTICIDES FOR COMBATING LOCUSTS IN CITRUS GROVES**
   DIELDRIN 20%—0.4% sprayed in 60 litres water per dunam.
   DIELDRIN 4%—for dusting.
   TOXAPHENE emulsifiable concentrate, 75%—0.5% (contains 1,040 grammes per litre) sprayed in 60 litres of water per dunam.
   PARATHION 100 cc concentrate in 60 litres of water per dunam. Amount of spray per dunam is variable according to the density of the attack.
   Each grower should make arrangements beforehand and should have all his spraying and dusting machinery, whether mechanical or hand equipment, in a serviceable condition.
2. **THE FIGHT AGAINST THE FLYING LOCUST (pink and yellow types).**
   a) The concentration and place of alightment of the locust should be notified as above, between 4 and 5.30 p.m.
   b) Action against the swarms is usually taken through the use of heavy equipment and aeroplanes by members of the Department for Plant Protection, during the early hours of the morning after information on the swarm has been received.
   c) Because of the necessary time lapse between notification and action, farmers are urged not to lose precious time and the same evening to put into immediate action all the forces at their command in order to save the crops and avoid damage.
   d) Because of obvious reasons, the Department cannot deal with each and every small and spread-out swarm which appears. In these latter cases, farmers are requested to use all the means at their disposal according to instructions.

WARNING

The flying locust (the pink or yellow stages) is in general highly poisonous, even when still alive, and it is absolutely forbidden to use it as food for man or beast.

3. **THE FIGHT AGAINST THE LARVAL STAGE OF THE LOCUST.**
   At least 14 days pass from the time the mature locust lays its eggs until the larva breaks out from the shell, but generally there is sufficient time to make all necessary preparations for the annihilation of the larvae.
   a) The area in which the eggs have been laid should be marked out.
   b) The methods of destruction are of the same form and with the same poisons which are used against the flying locust as described above. Members of the Department can usually combat the larvae.
   c) Should the eggs be laid in the dunes or in places difficult of access, combating action should be taken through the distribution of baited tablets, 3—5 kgs. per dunam. The distribution of the tablets can be done by hand or by machine. The tablets can be obtained from the stores of the Department.

CITRUS GROWER, CUT OUT AND KEEP!

Communicated by The Citrus Marketing Board of Israel

PELTOURS

TRAVEL · TOURS · INSURANCE · FREIGHT

DEPARTURES: APRIL 6 — APRIL 12

FROM LYDDA AIRPORT

Date	Time	Company	Destination
SUN. April 6,	07.00	EL AL	Rome, Cologne
	09.50	B.E.A.	Athens, Zurich, London
	11.30	T.W.A.	Rome, Paris, New York
	14.00	EL AL	Paris, London, New York
	18.45	AIR FRANCE	Rome, Paris
MON. April 7	01.00	EL AL	Teheran
	07.00	SWISSAIR	Athens, Zurich
	08.30	EL AL	Vienna, Paris, Amsterdam
	09.45	SABENA	Istanbul, Athens, Brussels
	09.30	B.E.A.	Nicosia, Athens, Rome, London
	10.00	ALITALIA	Rome
	10.30	AIR FRANCE	Rome, Paris
	11.30	EL AL	Istanbul
	17.00	EL AL	London, New York
TUES. April 8	01.00	EL AL	Teheran
	01.30	AIR FRANCE	Teheran, Karachi, Rangoon, Saigon, Manila, Tokyo
	07.00	EL AL	Rome, Munich, Paris
	07.45	T.W.A.	Athens, Rome, Milan, Zurich, Paris, New York, Philadelphia
	09.30	B.E.A.	Athens, Zurich, London
	12.45	K.L.M.	Munich, Amsterdam
	12.00	EL AL	Zurich, Brussels, Amsterdam
WED. April 9	07.00	EL AL	Istanbul
	11.00	AIR FRANCE	Rome, Paris
	14.00	EL AL	Paris, London, New York
	17.00	EL AL	Rome
THURS. April 10	00.45	AIR FRANCE	Teheran
	02.30	AIR FRANCE	Rome, Paris
	07.00	EL AL	Istanbul
	07.00	SWISSAIR	Athens, Zurich
	09.50	B.E.A.	Athens, Rome, London
	09.55	T.W.A.	Rome, Geneva, Paris, New York
	09.55	SABENA	Athens, Vienna, Brussels
	10.00	ALITALIA	Rome
	12.20	K.L.M.	Rome, Amsterdam
	15.35	AIR FRANCE	Athens, Paris
FRI. April 11	09.50	B.E.A.	Nicosia, Athens, Rome, London
	10.00	ALITALIA	Rome
	10.55	T.W.A.	Athens, Rome, Zurich, Frankfurt, New York
	14.00	EL AL	Johannesburg
SAT. April 12	09.00	EL AL	Zurich, Paris
	20.30	EL AL	Paris, London, New York

FROM HAIFA PORT

Tues. April 8 s.s. HEREL — Limassol, Piraeus, Marseilles.
Tues. April 8 s.s. ENOTRIA — Larnaca, Piraeus, Bari, Venice, Trieste.

PELTOURS

Tel Aviv: 22 Rehov Ahad Ha'am — Tel. 4558/7 & 60774/.
Jerusalem: 3 Rehov Shlomtzion Hamalka — Tel. 4518/9
Haifa: 62 Ha'atzmaut Road — Tel. 4561/7
Rehovot: Rehov Herzl — Tel. 224
Ramat Gan: 99 Rehov Bialik — Tel. 71288
Lydda Airport
Eilat — Tel. 159

Dutch Visual Art Education by Radio

By HENRIETTE BOAS

AMSTERDAM.—LOOKING at paintings by radio may seem a contradiction in terms, or a slip of the pen for "looking at paintings on television." But it is no contradiction in Holland, where an eminently successful weekly radio course "Public Art Treasures" will soon start its second year with an expected membership of 100,000 subscribers, as against 78,000 in the first year! It has been organised by the semi-official Art Treasures Foundation.

The principle, fruit of the inventiveness of Johan Wertheim, the Dutch-Jewish sculptor, is quite simple. Once a week some well-known Dutch art expert discusses a painting and draws the listener's attention to many facets of it which might otherwise have escaped his notice. But how can the listener see the painting? This is quite simple again: every week the subscribers — who pay an annual subscription fee of F 7.75, or less than IL4, receive by mail a fair-sized colour reproduction of the painting to be discussed, as well as a summary of the talk. In due course, he also receives a linen cover, so that at the end of the year he has in his possession a magnificent art album, of Dutch paintings from the 16th to the 20th centuries, about which he now knows a good deal.

When the course was first launched the organisers themselves were rather aceptical of success, hoping only for 20,000 subscribers, which would have covered their expenses. Yet the number of persons who benefited from the course was, as a matter of fact, much greater than the 78,000 registrations might imply. Not only is it possible, of course, to listen in without subscribing, but most of the participants are family units consisting of an average of four persons. Among the subscribers, moreover, there are 500 schools — usually in the countryside — and many youth groups. It is interesting, for that matter, that half of the subscribers live in small towns or villages, where they have no opportunity to frequent museums.

As to those who live in or near towns, it has been found that this radio course has greatly stimulated visits to museums, not to mention the fact that after a given picture has been discussed on the radio, an unusually large number of persons come to visit the museum where it hangs in order to have a look at it.

For his F 7.75 a year, for that matter, the subscriber receives still another premium: a free year-round entrance card to practically all the Dutch museums. If he registers for the course by a certain date, he may also participate in a modest lottery, with original paintings by living Dutch artists as prizes.

Sonol Competition For Children

SONOL has announced an art competition for children up to 14 on any subject connected with Israel life, landscape or history. All media are accepted except oils, and the recommended format is white paper 35 by 35 centimetres. The name of the entrant must not appear on the drawing itself, but in an attached envelope containing his or her name, address, age, school and class. Entries are to be sent to the Bing Laniel Agency, 20 Prophets Street, Haifa, not later than April 27, and the envelope should be marked "Children's Drawing Contest." The judges will include Dr. Schiff, Mordecai Ardon, S. Itzkowich and three art teachers. The first three among the dozen prizes will be "The World of the Bible," a bicycle and a round trip to Eilat, including a day's stay there. All entries remain the property of Sonol.

Kate Ephraim-Marcus: Spring Maid (Bronze)
From the current exhibition at the Nora Gallery, Jerusalem.

Friendship and Music

THE names of Miriam and Irving Zachary are frequently mentioned by Natanya music-lovers.

The Zacharys made the town their home when they arrived in Israel three years ago. Prior to that they had lived in Los Angeles, where Mr. Zachary had built up a coffee and wine business after losing every cent he had in the crash of 1929. During all these years he had never missed a concert if he could help it, and when he came to Israel he brought with him a library of 400 long-play records, enlarged since by acquisitions abroad.

Last summer, after the Zacharys had rented a large villa, they organised record concerts on its spacious roof, with as many as 100 guests attending at a time. Old and young, newcomers and sabras from all walks of life listened to Bach, Beethoven and Prokofieff on benches, rugs and bamboo mats. Mrs. Zachary prepared refreshments, and at midnight, when neighbours began to complain, the party descended to the large living room, where there was group singing accompanied by an accordionist and a piano selection played and explained by a local music teacher. This went on until the small hours of the morning, and upon parting the guests were invited warmly to come back as often as possible.

The Zacharys live in a distant suburb, Pardess Hagdud, but even pouring rain cannot prevent guests from attending what has now become an established institution. Many a newcomer to Israel from nearby Ulpan Akiva, where the Zacharys also studied, finds himself forgetting about his loneliness, entering into lively discussions with Israelis and making new friends at the concerts. One evening 15 nationalities were represented, all joining in singing Hebrew folk songs. Sometimes there are "live concerts" too, with concert pianist Amiram Rigai playing for hours and Dr. Peter Ilber making music on his clavielin.

The Zacharys and their modesty, hospitality and warm welcome to everyone are one living example of how inter-community friendship and understanding can be achieved.

DAVID MAGNES

SCHWERIN IN CINCINNATI

IN the International Colour Lithograph Exhibition which has just opened at the Cincinnati Art Museum, Israel is represented by Ludwig Schwerin's "Plain of Sharon." This work was printed in Switzerland and the organizers of the exhibition obtained the print direct from the Swiss publishers.

S. W.

Round the Exhibitions in Jerusalem, Tel Aviv, Acre

Miriam Bat-Yosef

THE Tel Aviv Museum is showing the first exhibition in Israel of paintings by Miriam Bat-Yosef, an interesting young Israeli whose career has blossomed abroad. She came to Israel when she was two years old, started to paint at the Avni Studio when she was only ten and later graduated from the Art Teachers' Seminary in Tel Aviv. After serving in the army she went to Paris and studied for three years at the Ecole de Beaux Arts. She then spent a year in Florence where she married the Icelandic painter, Ferro (also showing at the Tel Aviv Museum), and, after spending a year in Iceland, she has returned to Israel.

The collection comprises 30 oils and a number of watercolours, the latter painted in Israel. The others are divided into three groups, works executed in 1954 and 1955 in Paris, those painted in Florence in 1956 and the Iceland paintings of 1957. The viewer thus has a comprehensive insight into the painter's work and is able to follow her changes from the carefully observed, naturalistic early painting, through the "Mannerist" period, influenced by Siennese Primitives and the Florentine School of the 15th century, to the abstract paintings of the last year.

Miriam Bat-Yosef is a talented young woman with feeling for colour and a strong emotional response to landscape. As can be seen from her portraits and earlier work, she is also a solid draughtsman. Although her recent work is abstract, it is clearly the particular aspect of a certain place that has inspired her. The Icelandic paintings with their rhythmical swinging brush strokes are filled with a cold, clear light that conveys to the spectator a feeling of the frozen north with its jagged rocks, ice-blue sea and stormy skies. There is imaginative power in most of these canvases. The Israel watercolours are, on the other hand, sunny and warm in feeling, most of them charming "explosions" of colour. She is a painter whose development should be worth watching.

Ferro

GUDMUNDUR Gudmundsson, the Icelandic artist known as Ferro whose recent exhibition in Jerusalem has already been reviewed, has now brought the show to the Tel Aviv Museum and provides the gallery goer with a very interesting collection. His vision of the nuclear age is expressed in pictorial terms and his works are composed with authority. The drawings of the human mutations he depicts inhabiting the earth are particularly interesting and it is worth remarking that it is only in his Meah Shearim sketches that his beings retain some humanity. The few still-lifes — which seem to be partly painted with Ripolin colours — are highly decorative and composed of rich and glowing colour harmonies.

Yves Dendal

THE young Belgian artist, Yves Dendal, whose work in now on view at the Alharizi Street Pavilion of the Artists' Association, has also recently shown and been reviewed in Jerusalem.

This too is an interesting exhibition, well worth seeing. The paintings, nearly all street scenes, are realistic but the colour is morbid so that the painter's world appears as a huge prison, desolate and lonely. Even beautiful Sienna is a mass of heaped houses from which hope seems to have fled. Dendal too has taken Meah Shearim as a subject but even that lively and bustling quarter is pictured as cold and forbidding. "The mind is its own place..."

Shifra Alon

THE Katz Galleries is showing oils by Shifra Alon, a self-taught painter whose first exhibition, some time ago, was devoted to gouaches. These very unsophisticated offerings have a certain quaint and childish charm and in a few works like "Boy in the Plantation" and "The Three Players" she shows that she has a certain natural feeling for composition. While her earlier gouaches were bright and lively in colour, the present oils are somewhat muddy and turgid — maybe due to the intimidating effect of the heavier medium.

S. W.

Yehoshua Kovarsky

THE work of Yehoshua Kovarsky, exhibiting at the Bezalel Museum, represents, according to the catalogue, "a metaphysical interpretation of the world through shapes and colours." Frankly, I do not believe in metaphysical painting, just as I do not believe in the painting of poetry or symphonies. Miro, Klee, and the most noble of all, Mondrian, who could have almost attempted it, never painted metaphysical abstraction. They just painted "Compositions."

If one regards Kovarsky's abstract paintings just as compositions, one cannot escape the impression that his beautiful primary colours are never attuned to each other, that almost all his compositions are unbalanced, that his canvases, despite their large size, never achieve monumentality. The mixture, moreover, of abstract forms with recognizable objects, the mixture of flat two-dimensional painting with oases of perspectivical surrealism, finally produce a result that is often reminiscent of the "Free Flowing Forms" of the Fin de Siècle.

Yehoshua Kovarsky, without any doubt, is a gifted and skilled painter. The many small representational paintings in this exhibition offer far more convincing proof of his talent than the large abstractions with their preconceived notions. All these pictures of women in profile have rhythm, charm and (in surprising contrast to the abstractions) the interesting texture of a well treated surface.

Large Souvenirs

SOMETHING akin to the artificial ruins of 18th century parks has suddenly cropped up at the Yeshurun Corner of King George Avenue. This combination of the cement cast of an ancient capital, the copy of a mosaic, and the asbestos cement imitation of a pottery amphora is obviously a well meant effort to offer decoration with historical associations. The effect is somewhat poor, and the failure deserves analysis, because more such show pieces are projected.

The capital is a very poor cast of a synagogue capital, found in Caesarea. If the original was not available, at least a good copy in stone should have been commissioned with one of our young sculptors. A capital is meant to crown a column. Set on a square pillar, it always looks out of place. The mosaic is a fine copy of a Byzantine synagogue pavement. However, mosaics can only be viewed against a background, horizontal or vertical. A mosaic put up like an easel picture is always an awkward thing. The mosaic should have been set into the rough stone wall on which it is perched. The asbestos cement amphora is oil-painted a very ugly brick red which signally fails to imitate the colour of pottery and clashes miserably with the colour of the geraniums growing out of it. The general impression is so cheap that one looks instinctively for the price tags of these oversized souvenirs. Those who are responsible for this arrangement should study the way such objects have been put up at Ashkelon.

TA. F. M.

Avraham Yaskiel

AT the Acre Municipal Museum, A. Yaskiel is exhibiting further ink drawings which bring various changes produced by form on design and composition, chiefly through Still Life subjects with a few landscapes and portraits. A Still Life, like No. 10 for example, is built up on the central round motif of a plate. Three vertical motifs, a glass, a bottle and a vase, are contrasted with a rectangular box set at an angle ("Still Life," 31). A similar idea characterizes the Landscapes, where, in No. 21, vertical trees oppose rectangular roofs seen from an elevation.

Now this artist does not leave a millimetre of paper blank and consequently his drawings depend on the ease with which the leading motifs can be picked out from the crowded background. The improvement noticeable in the present exhibition lies in the introduction of light and shade which obviously helps to clarify the composition. Thus, if you examine his favourite use of candlesticks, No. 24 enjoys an advantage over the less differentiated No. 26.

The show is interesting and Yaskiel has reached a high level simply by utilizing subjects ready to hand but, so long as he does not apply the method to more emotional themes or to colour, these pictures will probably remain within the limits of rationalised experiments.

H.

Radio Review

Overcoming Discrimination

THE problems of discrimination in Israel were raised in a lively forum broadcast on Sunday. It is healthy that these grievances should be publicly ventilated as it would be dangerous to leave them festering beneath the surface. Some of the feelings may be unbased, others exaggerated, but it would be criminal to ignore the fact that the charges of discrimination have a real foundation, at any rate in the reactions of a not inconsiderable number of individuals. We would like to believe that these are family quarrels, but from the time of Cain and Abel family quarrels have on occasion taken dangerous turns.

A powerful impression was made in the broadcast by Yisrael Isseries, a former judge in Poland, who immigrated to Israel this year but whose command of Hebrew must surely date back long before that. His mind was logical and his case convincing. Rightly, the editor saw in his speech the core of the discussion, and built his programme around it. Mr. Isseries drew a grim picture of xenophobia in all spheres of Israel life, and proceeded to offer psychological explanations. He quoted example after example to support his case. The problem is painful and the solution elusive; we like to believe it will be solved with the help of education and time, and that it will not exist for the new generation. It is, however, proper to ask ourselves whether everything is being done both to ensure the disappearance of the problem in the future and its diminution in the present.

Yehoshua Bar-Yosef tried to present a balanced picture and seemed to head in the right direction. But he failed to discriminate between tolerance and bigotry in appealing to non-Jewish wives to become Jewish as a concession to peace with the religious elements. He completely failed to take into account the fact that these women, to a large extent, faithfully believe in another religion and are not prepared to become Marranos in reverse and live a lie.

The audience participation was revealing, each member who spoke adding a new element to the picture. The establishment of a meeting-place between east and west in Israel is the most fascinating aspect of our sociological scene. We have often been called a "pressure cooker;" the question is whether we can also succeed in being a mixmaster and blender.

JACQUES Duval's play, "Tovarich," was a great success in the 1930's. It is a shallow comedy dealing with White Russian noblemen in Paris, but is quite amusing. We are now very remote from the world it purports to describe, but the comedy wore better than I had expected. It made pleasant light entertainment and by fortunate chance came during the *sharav*, when it provided welcome relaxation. The adaptation, production and performance were satisfactory, although on occasion the use of music unnecessarily alowed down the pace.

•

IT was a very charming idea to devote three precious minutes out of the 9 p.m. news bulletin to a report on the Bible conference, but a very dangerous precedent. Bulletins are bulletins and should be left untouched; the place for an eye-witness report on a conference is in the Newsreel, which exists for just such purposes. Having devoted this time to one such gathering, demands will doubtless pour in from every other body to feature their deliberations as special items in the news. On top of the bad principle, the approach of Yehuda Elitsur was most un-newsworthy; not very much emerged about the subject-matter and—at any rate on the first days—half the talk was devoted to the programme for the following day, which was out of place in this framework when the report should have dealt solely with the events of the past day.

PICK OF NEXT WEEK'S LISTENING: Seder Service (tonight at 8.15); Lavry's "Song of Songs" (tonight at 9.15); Series of talks on Modern Diplomacy by Shlomo Kadar (starting tomorrow at 6); Cabinet Ministers report on the first ten years (nightly at 8.45 from Sat.); Recorded Reportage on Bible Conference (Sun. at 8.00); Brailovsky and IPO playing Chopin's piano concerto No. 1 (Sun. at 9.30); Discussion on "The Philosophical Background to the World's Political Differences" (Sun. at 10.15); Yosef Tal's electronic choreographic ballet "Exodus" (Mon. at 6); Dr. Emanuel Velikovsky on the Exodus (Tues. at 7.30); Avidom's folk-opera, "In Every Generation" (Tues. at 9.15).

AUDIO

ON THE AIR

FIRST PROGRAMME
422, 240, 32.3 & 41.7 M.

News: Hebrew: 6.35, 7.00 & 7.55 a.m. 1.30, 4.00, 7.00, 9.00, 11.00 p.m. **Tomorrow:** 8.30 a.m. 1.30, 7.00, 9.00 and 11.00 p.m. English: 1.45 p.m. French: 2.00 p.m.

TODAY

6.30 Service. 6.37 Callisthenics. 6.47 Musical Clock (R). 12.00 N. Lunchtime Music — Soloist: Natalino Otto (Vocalist). 12.30 Oriental Pesach Songs. 12.45 Sephardi Tunes. 1.00 Symphonic Dances.

2.15 Programme for Yemenites. 2.30 Kabbalat Shabbat. 4.00 Youth Corner. 4.30 News in English, Swedish & Spanish and a light music programme. 5.05 Opera: "Moses" (Rossini) — Selection I. 6.00 Bible Reading. 6.10 Israel Songs. 6.35 The Week through the eyes of the writer. 7.15 We Present Tonight. 7.20 Symphony No. 1 in D (Mahler). 8.00 Our Political Front. 8.15 A Pesach Seder—Readings & Singing from the Haggada. 9.15 Friday Evening Concert — Conductor: M. Freudenthal — "Song of Songs" (Marc Lavry). 10.30 Pesach Songs.

TOMORROW

7.30 a.m. Service and Morning Melodies. 8.45 Shabbat Morning Concert: "The Song of Deborah" (Y. Admon); Sabbath Cantata (M. Sater). 9.30 "New Inventions." 9.45 Pleasant Tunes. 10.00 Light Music. 10.30 Literary Corner. 11.00 Popular Concert — "The Nutcracker" Suite (Tchaikowsky); "The Shadows" Waltz (Waldteufel). 11.30 "The Tale of Two Mamzot" (Rep.). 12.30 Requests (R). 1.00 "Theatre and Screen."

4.00 Chamber Music — Four Psalms (H. Schuetz); Cello Sonata No. 2 in F (Brahms); "Exultate" (A. Scarlatti); "Le Chant des Oiseaux" (C. Jannequin); Madrigal (T. Greaves). 4.45 Cantoral Recordings. 5.15 Art and Culture. 5.40 Light Music. 6.00 "Science Studio" — "Trends & Methods in Modern Diplomacy" — First in a Series of Talks by Sh. Kedar. 6.15 Blues Time. 6.30 "Exodus from Egypt in New Light." 7.15 "Guests in the Studio." 7.30 Programme Ed. by B. Dvieli. 8.00 Quiz — Sh. Rosen. 8.30 Variety. 8.45 "Minister's Summary" — The First Asor in Education & Culture — by Zalman Aranne. 8.55 Bible Reading: The Song of Songs, Chap. 1. 9.10 Sport. 9.15 Classical Request Programme — "Exultate Jubilate K. 165 (Mozart); Fantasy in F-minor for Piano-Duet, op. 103 (Schubert); Symphony No. 94 in G "Surprise" (Haydn). 10.15 "Ten Years Ago." 10.30 Dance Music.

SECOND PROGRAMME
422, 480, 298.7, 41.7 & 33.3 M.

IMMIGRANTS' HOUR: Today: 6.00 Light Music. 6.30 Concert Preview. 7.00 French. 7.30 Yiddish. 8.00 Rumanian. 8.15 Hungarian. 8.30 Ladino. 9.00 Interval. 9.15 Hebrew Lesson. 9.20 News in Easy Hebrew. 9.45 Polish. 10.00 News in English.

Tomorrow: 6.00 Folk Dances. 6.30 Music from Films & Shows. 7.00 French. 7.30 Yiddish. 8.00 Rumanian. 8.15 Hungarian. 8.30 Ladino. 9.00 Interval. 9.15 Mograbit. 9.30 News in Easy Hebrew. 9.45 Polish. 10.00 News in English.

ARABIC PROGRAMME
467 & 41.67 M.

Arabic Programme (including News): Today & Tomorrow — 6.30 — 7.15 a.m. 1.15 — 2.15 and 5.30—9.45 p.m.

KOL ZION LAGOLA (32.3 M.): Programme to South Africa: Today: 6.30 News. 6.40 Special Programme for Pesach. 7.00 Hebrew Feature "For Passover Eve." 7.15 Yiddish. Tomorrow: 6.30 News. 6.40 "The Feast of Passover." Programme by K. Salomon. 6.55 "Editorial Opinion." 7.05 Pesach Music. 7.15 Yiddish.

Programme for the U.K. Today: 11.30 News. 11.40 Special Programme for Pesach. Tomorrow: 11.30 News. 11.40 "The Feast of Passover." 11.55 "Ten Years Ago." 12.05 Pesach Music.

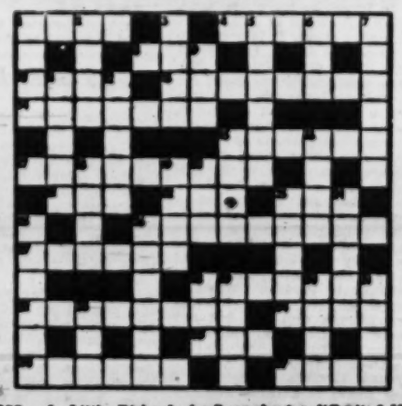
ARMY PROGRAMME (48.8, 216, 238 & 285 M.): Today: 6.30 Opening. 6.35 Request Programme. 7.00 News. 7.10 Greeting the Sabbath. 7.30 The Week in Israel and in the World. 7.40 Spring Songs. 8.00 Pesach Programme. 8.30 Choir Excerpts. 9.00 News. 9.15 Concert: Works by Vivaldi & Schumann. 10.00 Dance Music.

Tomorrow: 6.30 Opening. 6.35 "The Night Following Shabbat." 7.00 News. 7.15 "Jazz Club." 7.45 "Folk Dances." 8.00 Tunes from Broadway and Hollywood. 9.00 News. 9.15 Dance Music.

B.B.C. HEBREW BROADCASTS (13.90, 16.84 & 24.60 M.): 7.15-7.45 p.m. Today: News. News Talk. British Album. Tomorrow: News. News Talk. Review of the Weekly British Press.

CYPRUS BROADCASTING SERVICE—English programmes (434 & 498 M.): Today: 12.30 Midday Melodies. 4.30 Teatime Music. 7.15 Norman Wisdom Sings. 10.00 "Words For Music Perhaps." 10.15 "Wilt Thou Have Music." Tomorrow: 12.30 Midday Melodies. 4.30 Elsie & Doris Waters in "Pirgitta." 7.15 Songs from the Shows. 10.00 "The Sixth Alternative." 10.30 R. Aldrich & the Squadronaires.

Post Crossword Puzzle



ACROSS.—1. Little Richard. 4. Are turned when the boot's on the other foot. 9. Restful extract of nicotine. 10. Blow bats back. 13. One's final wish may seem somewhat forlorn. 14. Dog-headed caretaker. 15. Write quickly, perhaps, though it's mostly slow progress. 17. Fit to hunt? 21. Look here, do you understand? 22. Make fit. 23. It is in short. 24. A gas helps to make them. 27. Has more than one saddle. 28. That latest satellite? 32. Specious method in America. 34. Sound in the top storey. 35. The rope-walker's seat. 36. Make ready to fight? 37. Some of those best sardines for the emperor.

DOWN. — 1. A partly discoloured record. 2. Might she clean an arch? 3. Oddly enough, may be played by four people. 5. Assail with a nail? 6. Given nine, he's beastly. 7. Are they dangerous on the beach? 9. Sailor who's a bit of a tartar. 11. Goes round in the music hall? 12. He goes to bat and gives us a yeah! 18. Song about a difficulty? 19. Song of dramatic significance. 18. The bird provides us with some alternatives. 19. May be read with an eye to the future. 30. I start dancing with her. 22. In which sportsmen play with their mates. 24. Make love after tea, perhaps. 25. The tables may be standing firm. 26. Canine sailor? 28. Played in one's sleep? 29. Viewers, shall we say? 30. Trees in soak? 31. Not far from being miserly? 33. One of fourteen pronouns.

LAST WEEK'S SOLUTION

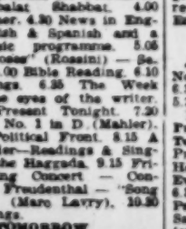
ACROSS.—1. Lips. 4. S-we-ets. 8. (In the) Bag. 10. Abed. 12. Parodi-e-s. 14. Fare-day. 15. Ousted. 17. Water jump. 21. Lea. 22. Ere. 23. Arm. 24. Bannister. 27. Old man. 28. Col-one-L. 31. Nightjar. 34. Tide. 35. Pay. 36. Tigers. 37. Teas.

DOWN.—1. Loaf. 2. Peer (Gynt). 3. Pa-pa. 5. Wrap-up. 6. Eli. 7. Steady. 9. Gay. 11. Banal. 12. Dates. 16. Omen. 18. Tart. 18. Ten-D. 19. Jean. 20. Urn. 23. A-Scot. 24. Mewed. 25. Cornet. 26. Banter. 28. Cap. 29. Oran. 30. Min. 32. Lea's. 33. Gag.

BRIDGE

A Holiday Problem

By JERUSALEMITE



West leads the eight of clubs and South makes a small slam at clubs against any defence.

Readers are requested, please, to submit their solutions to reach the Jerusalem office of *The Post* by Sunday, April 13. A valuable book shall be given for the first correct solution to be opened on that day.

The official version of this problem, composed by David Solis-Cohen, shall appear on Friday, April 18.

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The Woman Known in Public as His Wife

By Doris Lankin

THE most notorious woman in Israel today is undoubtedly the "woman known to the public as the wife." This woman has suddenly sprung into the limelight after having gone freely and unmolested about her ways since 1949. The vast majority of the people were completely ignorant of her existence until two or three months ago when, as a result of certain acrimonious debates in the Knesset, followed by bitter polemics and strife in the newspapers and in public forums, a startled public was suddenly confronted with a new complication in the field of personal status and relationships.

For those who are still ignorant and confused about the origin of this new apparition, it would be as well to explain just exactly where she is to be found, before going on to explain why her creation was necessary. In eight laws of the State of Israel — one of which is the National Insurance Law, one the new Tenants' Protection Law and the remaining six deal with pensions for the relatives of invalids and victims of the War of Independence, World War II and the Nazi holocaust — "wife" is defined as including "a woman commonly reputed to be the wife of the man in question." Incidentally, in the Tenants' Protection Law there is also "a man commonly reputed to be the husband of the woman in question," but he has, till now, escaped the obloquies of the vociferous, so we shall not disturb his peaceful anonymity either.

These eight laws give certain benefits to a woman by virtue of the fact that she lived with a man, cared for his needs, helped him in his daily struggle, provided him with companionship and affection and, in short, behaved as a wife is expected to behave. These laws recognise that there are certain tragic, but limited cases when a woman will be prepared to undertake the burdens of a wife without the benefit of any legal tie, and it is for such cases, and such women, that the laws sought to provide.

Why Unwedded State

But these laws do not go so far as to provide indiscriminately for any woman prepared to flout the dictates of society and to risk her own name and security by living with a man without the sanctity of marriage.

The question which naturally arises is: why should it be necessary for these particular women to tolerate their unwedded state? The answer for the most part lies in the marriage and divorce laws which are peculiar to Israel. As everyone knows by now, there is no civil divorce in Israel, and no civil marriage for Jews who are citizens or residents of the State. Non-Jews who are foreign nationals, and possibly even Jews who are foreign nationals and not resident in the State, may be married by their consuls; but the consuls have no jurisdiction in the matter of granting divorces.

A Jewish woman married to a foreign national by the latter's consul would have no opportunity whatsoever of getting a divorce in Israel, for in accordance with a recent decision of the President of the Supreme Court, the rabbinical courts, which have exclusive jurisdiction in matters of divorce of Jews, would have no jurisdiction in such a case even if the husband were to agree to subject himself to their jurisdiction. Her husband could leave her and the country, but she would remain tied to him by law and unable to remarry until such time as he died or the law was changed.

On the other hand, a Jewish woman can be deserted by her Jewish husband and become that pitiable creation of Jewish law — the *agunot* — due to the fact that Jewish law does not recognize desertion as a cause for nullifying a marriage. In cases where husbands have been missing for years, as a result, for example, of the war and the Nazi expulsions in Europe, their wives would also invariably be regarded as *agunot* were it not for the fact that due to a liberal interpretation of the law of *agunot*, for which Rabbi Toledano was mainly responsible, the husbands in most such cases are regarded as having died. There are, however, instances where despite the most liberal attitude and most strenuous efforts on the part of the rabbinical courts — and let it not be thought that the rabbinical judges are wanting in this respect — a loophole cannot be found and the unfortunate *aguna* is prevented by the religious laws from remarrying.

Much has been heard of the fate of the woman who cannot get *halitsa*. In actual fact, there is a good deal of exaggeration and pseudo-hysteria about *halitsa*. The rabbinical authorities of Israel are all in favour of *halitsa* and look with great distaste and disapproval upon any brother of a man who died childless who insists on carrying out the injunction of *yibum*, of marrying his former sister-in-law. In the case where a man refuses to give his sister-in-law *halitsa*, the rabbinical courts have means of exerting pressure on him and do not hesitate to use those means to the full. There are, nevertheless, certain isolated instances in which a woman cannot get *halitsa*, or at least not for some length of time, as for example when the brother-in-law is still an infant, or when he lives abroad, or in the case of obdurate recalcitrance on his part. In such cases, the woman may not remarry according to religious law.

Common Law Wives

The fact that certain marriages, such as between a Cohen and a divorcee and between legitimate and illegitimate offspring are forbidden by Jewish law, is well known and need not be elaborated here. These prohibitions probably account for the largest number of "commonly reputed wives," or "common law wives" as we shall call them for greater convenience, borrowing the term from England.

Another factor contributing to the enforced unmarried state of certain women is the fact that divorce in accordance with Jewish law is a matter of mutual consent between the parties and cannot be imposed upon them by the courts except in the rarest of instances. If a man, therefore, is not in a position to consent to give his wife a divorce because his mental state is such that he has no lucid periods in which to exercise his volitional capacities, then she must remain tied to him for the rest of his life. Or if a man refuses to give his wife a divorce and there are no grounds on which the rabbinical courts can exercise their rare prerogative to order him to give a divorce, then the luckless wife has no way of getting her release. On the other hand, a wife may refuse to accept a divorce and if the husband does not wish to press his case in the rabbinical courts, or if the latter do not find it within their power to order the wife to accept a divorce, then the equally luckless husband has no remedy.

It may not be at all out of place to call the attention of persons who loudly expostulate in favour of women's rights to the fact that many of the tragic cases in which a man and woman are forced to live together without being married arise from the fact that the man's legal wife has refused to accept a divorce from him.

In a recent case in the Supreme Court a woman who had refused to accept a divorce from her husband but had nevertheless passed herself off as a divorcee for 18 years had the temerity to claim that she was entitled to the pension which he had assigned to his "wife" — a woman who had lived with him and cared for him for 15 years, who was known to all their friends and acquaintances as his wife, and who had no means of subsistence other than this pension. Those who object to the recognition of the common-law wife would have to maintain that the legal wife, who had long since ceased to regard herself as such, should be entitled to a pension in return for giving her husband nothing, whereas the common-law wife, who had devoted 15 years of her life to caring for the man and who had been completely dependent on him for her subsistence, should be left destitute.

One of the main criticisms aimed at the common-law wife is that by giving her legal recognition the Knesset is undermining the sanctity of family life. But, in most cases in which a proper marriage has not taken place the reason is to be found in the prohibitions imposed by religious law. If there had been some body authorized to amend our religious law and sweep away some of the outdated customs which give it an otherwise unjustified aura of retrogressiveness, there would be considerably less need to practise what the sanctimonious call "living in sin." On the other hand, in the rare cases where a couple deliberately refuses to celebrate a religious marriage on principle, as in the case of the so-called Canaanites, they find themselves up against so many legal and social difficulties and complications, in these days where practically everything is registered and you can hardly move without papers showing your identity and personal status, that they eventually succumb to the demands of convention and would most certainly not be encouraged to persist in practising their principles only by the fact that when the man dies the woman will be entitled to remain on in their joint dwelling and will receive national insurance benefit, although they were not legally married.

Criticism Answered

Another criticism aimed at the introduction of the concept of the common-law wife, and this particularly by the League for Women's Equal Rights, is that it might lead to the usurpation of the legal wife's rights by "the other woman" for whose sake the husband has deserted his wife and children. The answer to this criticism is three-fold. First, it is not at all certain that both the legal wife and the common-law wife would not be entitled to the benefits provided by those laws dealing with pensions, as the definition of "wife" includes the woman reputed to be the wife, but does not thereby exclude the possibility that there might be more than one wife; second, if the abandoned wife lives abroad and not in Israel, it is not at all certain that, from a practical point of view, she would be able to take advantage of the benefits provided by these laws; and, third, if the abandoned wife lives in Israel, the very smallness and parochiality of the country would obviate the possibility of the other woman's being "known to the public as his wife" except in the rarest of cases. On the contrary, she will most certainly be known to that part of the public which is at all interested as "his mistress," and not as "his wife." And in that case she will not be entitled to any benefits under the eight laws which recognize the rights of the woman "commonly reputed to be the wife of the man in question."

It would seem, therefore, that the Knesset, which in all innocence set out to give certain restricted social benefits to an unfortunate class of women, has been subjected to a good deal of unjustified criticism and that in any case the storm over the introduction of the common-law wife into Israel law is merely a storm in a tea-cup.

Diary Of A Housewife

By Hadassah Bat Haim

PARIS in spring is just as cold as London in winter. People say it is the worst spring for 50 years (I knew they would). The chestnuts are not in blossom along the Bois, and the sidewalk cafes are empty. We get along by dashing from one inadequately heated bistro to the next and stumbling up the dark stairs to our room with hot-water bottles for the beds.

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THE French, whatever they may spend on hot night clubs and neon signs on Place Pigalle, are very economical when it comes to light and heat in other places. We endeavour to warm ourselves with innumerable cups of coffee which is so strong that I am constantly begging for hot water to add to it. Unfortunately this request seems so amazing that by the time I have made myself understood either the coffee is cold or the reluctantly brought water is, no doubt to serve as a warning to other eccentrics. The matter of bathing also causes us some difficulty as this is looked upon as a foreign sport and charged for accordingly.

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I EXPERIENCE my usual struggle with the French language and can remember the French for totally obscure and unnecessary words like "gall stones" whereas the words for "writing paper" completely elude me. As we go into a garage I undertake the arrangements for getting some air in the tires, confident that the word for "air" must be the one written on the air mail envelopes. Despite this, the mechanic does not seem to understand when I ask for "avion" to be put into the tires. Instead of getting busy with the pump, he dashes into the office and reappears with a large map on which he insists on pointing out the route to Avignon. Find it very strange that he does not understand his own language. When he finally realizes that we do not wish, at present, to go to Avignon, things seem to have reached a deadlock, until the Head of the House, who maintains that everyone understands English if it is spoken loudly and clearly enough, roars out that we want some air. This is understood at once, thus vindicating his theory and teaching me that the French for "air" is "air." Curious Language, French.

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ITS oddest effect is its stimulation of my Hebrew. The more I wrestle with the French the more fluent becomes my Hebrew and I find myself putting together words and sentences with an ease that would have delighted me three months ago, though it is of little use now, and I know that by the time I board the s.s. Aliya in Marseilles most of it will have deserted me and I shall arrive at Haifa in my normal state of inarticulateness.

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PROBABLY, though, I shall be speaking excellent French.

Eighty-Eight Nations in WHO

By Dr. Arthur Michaels

ON April 7 the World Health Organization will be just 10 years old. Like Israel it was conceived as an idea out of strife and like Israel it has grown with the years. To stretch the analogy further, much progress has been achieved and much human suffering alleviated but the greatest tasks lie still ahead.

In New York in 1946, 61 governments pledged themselves to raise health standards, both at home and abroad, in the belief that health, like peace, is indivisible and no country can be healthy while its neighbour is diseased. Two years later these promises of international cooperation were ratified in the constitution of W.H.O. and during the next decade new nations joined to make a total of 88.

In the World Health Organization, perhaps alone of all international agencies, there has been maximal cooperation and pooling of information and resources. An internationally constituted secretariat is centred in Geneva and each nation supplies and receives experts in the various branches of health activity according to its need of assistance or its capacity to help others. Israel has been particularly active in this field, has supplied experts to Africa, India and the Far East and has received others in branches where local experience was lacking.

The greatest advance in world health during the past 10 years has been the decline in mortality. Even in the more advanced countries, a baby born today will live four years longer than was expected 10 years ago. In

parts of Africa and India, life expectancy is 11 years higher than in 1948. Maternal mortality — death of mothers in childbirth — has decreased significantly in all countries. Death of infants during the first year of life has also diminished and the new world record goes to Sweden with only 17 deaths for every 1,000 children born alive. Incidentally, this figure of 17 was achieved some years ago in our kibbutzim but is still far from being the case in the rest of Israel.

The second great achievement of this decade has been the decline of the epidemic scourges of cholera, smallpox, plague and yellow fever that once ravaged the inhabited world. With this, it has been possible to abolish the old ideas of quarantine when ships arriving from infected areas were isolated for 40 days before their passengers were allowed to land.

A new system of International Sanitary Regulations governing the health control of ships and planes and their travellers has been promoted by W.H.O. and agreed upon by all member nations. Malaria is still a huge problem: in 1948 it was estimated to account for 300,000,000 sufferers with 3,000,000 deaths per year. New insecticides and campaigns against the malaria mosquito have reduced this burden by a third and more and more countries are being declared malaria-free each year. In Southern Europe and the U.S.S.R. especially, these ten years have seen a drop to one 400th of the former incidence. The Middle East has achieved a drop of two thirds of its cases but only in Israel has the disease been brought under complete control.

Knowledge and use of vaccination methods have been spread more widely than ever before. The greatest achievement has been the development of the Salk vaccine against poliomyelitis and here, too, Israel stands in the vanguard of progress. Diphtheria has been all but conquered in many countries and whooping cough has been greatly reduced. The greatest campaign of all, the use of B.C.G. vaccine, was brought to underdeveloped countries by teams of Scandinavian experts. One hundred and ninety-two million people have been tested since 1948 and 74,000,000 vaccinated with B.C.G. against tuberculosis.

It seems unbelievable that penicillin became available for general use only in 1946 and the discoveries of streptomycin, chloromycetin, aureomycin and the other wonder antibiotics have all been made within the past nine years. The use of these drugs has completely changed the picture of infectious disease. Pneumonia, the great killer of the very young and the very old, has been conquered. Fulminating infections are now controllable and tuberculosis, once the "captain of the men of death" is now treated by tablets given at home.

The W.H.O. thus enters its 11th year with very solid achievements. This very increase in length of life and improvement of living conditions has however brought new problems in its wake. Deaths from cancer and heart disease are increasing and, together with traffic accidents, are claiming those victims spared by nature's other forces. Aware of these problems, W.H.O. has taken the lead and through international committees of experts promotes research and experimentation all over the world. The greatest battles have probably still to be fought but the lessons of international cooperation learned during the past 10 years hold out the greatest promise of success.

Most Photographed Model Likes Tel Aviv

By Diana Lerner

WHILE the pictures of her fashion modelling in Israel made the rounds of New York's top-notch designers and were on view in department-store windows and in magazines and newsreels, Miss Lou Bee, the photographer's model, was working in her field here. The slim, glamorous-looking model who came to Israel as a guest of El Al with Mr. John's Suburbia fashion show and stayed on after their departure six weeks ago to get better acquainted with the country, is now interrupting her short career in Israel to resume work in New York.

Miss Bee received a cable on Tuesday from the paper she works for, "Women's Wear Daily," which had heard rumours of her involvement with an Israel boy friend, asking whether she is returning or should they start designing her trousseau. Her reply: a trip back on the new El Al Britannia whose Tenth Anniversary blue she modelled.

During her stay here, the fair, long-lined Lou Bee was photographed for various local firms, such as Tempo, Ampa refrigerator and radio and the Froumine Biscuit Company. Her photographs against the Israel landscape dressed in toreador slacks and pedal pushers astride an Israel-made Lambretta, will be shown not only in America, but in Italy and Switzerland. She also did a 15-minute short in mandarine and baby doll pajamas of cotton and nylon manufactured by the Mido-Bad company. It is being sent to the International Newsreel of Mannequins, who are doing work for the Brussels World Fair.

Just before her departure Miss Bee was photographed in Gottlieb bathing suits, which she calls the bathing costume interpretation of the Dior look. They were made especially for her longer, narrower proportions and will be sold in Europe and South Africa.

Impressed with the chic of Israel fashions, Miss Bee hopes some day to return to Israel as a fashion coordinator. She is warmly enthusiastic about the excavations at Caesaria, the Ashkelon beach, Tel Aviv's outdoor flower shops and cafes and the smell of orange blossoms everywhere. She is half-Jewish and half-Swedish but adopted the Jewish faith several years ago.

One of the most photographed models in American, French and Italian magazines, appearing frequently in "Harper's" and "Vogue," she declares that there is more to Tel Aviv than to any European city she has visited.

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CHICKEN-MATZA OMELETTE
Moisten 2 whole matzot on both sides, crumble into small pieces, add 1 egg yolk, 1 teaspoon Vita Boston Chicken Soup powder and a dash of pepper. Whip the white of 1 egg frothy and add. Fry on both sides in hot fat till golden brown. This omelette serves 2-3 persons. Delicious with raw vegetable salad, seasoned with Vita Boston Chicken Soup.

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More Foods for Passover

By Molly Bar-David

THE changeover from bread to matza during Passover week is in itself quite a difference in a country like this, where so much bread goes into the diet. Fortunately in Israel we are deprived of little else for the festival. We get "kasher for Passover" margarine, milk, tinned and bottled foods, even condiments and such unthinkable ingredients as baking powder! Result: you can still have a cake as light as a feather without using 15 eggs, and you can have salads with mayonnaise, even candies if you want!

And yet, there is something about the holiday, what with the changing of the pots and pans and dishes, the loosening of the budget strings, that makes one want to have different food from the usual. Here are some of the traditional recipes familiar to East European and American Jews which have a nostalgic flavour to Israelis settled here for some time:

Ingberlach

2/4 cup honey, 1 cup sugar, 2 eggs, beaten, 1 cup matza meal, 1/2 cup chopped nuts, 1 tbsp. ginger.

Mix honey and sugar together and bring to a quick boil. Cook until deep gold. Remove from heat. Combine other ingredients (make sure the eggs were beaten until creamy) and stir into the honey and sugar syrup. Place over very low heat and cook 10 minutes, while stirring. When the mixture is so thick it sticks to sides and bottom of pan turn out on a wet board and flatten with a large spoon dipped in cold water. Dust with more sugar and ginger. Cool a little and cut up into diamond shapes.

Nut Kuchen

6 eggs, separated, 6 tbsps. sugar, 6 tbsps. sifted matza meal flour, 1 tbsp. lemon juice, 1/2 cup finely ground nuts, pinch of salt.

Cream egg yolks with sugar until light lemon coloured. Add matza meal gradually by stirring till smooth after each addition. Stir in lemon juice and nuts. Beat egg whites and salt, stiff but not dry, and fold in lightly. Bake in ungreased wonder pot or tube pan or spring form for 45 minutes in a medium oven, then increase heat slightly, until set and brown on top. This cake is as light as a feather.

Chremslach

Pastry: — *4 or 5 eggs, 1¼ cups matza meal, 6 tbsps. cold water, 3 tbsps. melted fat, ¼ tsp salt.*

Filling: *3/4 cup chopped raisins or other dried fruit, ¼ cup chopped nuts, ginger & cinnamon to taste, 3 tbsps. matza meal, 3 tbsps. sugar.*

Mix all ingredients of pastry and roll into a ball. Make a hole in each with your finger and stuff in some of the filling (all the ingredients mixed together). Close hole and flatten the *chremsel* a bit. Fry in deep hot fat or bake in the oven on a well greased pan. Serve with honey or hot apple sauce, or sprinkle with sugar and cinnamon. Also good cold with afternoon tea.

Matza Meal Pancakes

3 eggs, 1 cup milk or water, 1 cup matza meal, ½ tsp. salt, ¼ tsp sugar, ginger or nutmeg, fat for frying.

Beat eggs, add liquid and stir in matza meal and seasoning to make a smooth batter thick enough to drop from a large spoon. Drop by the spoonful into hot fat deep enough to fry the pancakes. Brown on both sides, drain on paper and serve with sugar and cinnamon, or gravy, or applesauce, or cheese or relish or salad.

Matza Brie

2 eggs, ½ cup milk or water, pinch of salt, pinch of cinnamon, 1 matzot, 3 tbsps. oil.

Beat eggs, add liquid, salt and seasoning and break matzot into this mixture. Stir well and turn into hot fat to fry. Cover and fry over moderate heat till brown on under side. Turn and brown, uncovered. Serve hot, plain or with sugar and cinnamon, jam, honey or cheese or salad.

Matza Kugel

3 matzot, water, 3 eggs, separated, ¼ cup sugar, pinch of salt, cinnamon or ginger, ¼ cup raisins or candied peel, 3 tbsps. oil, 3 apples or other fruit, grated rind of 1 lemon or orange, ¼ cup chopped nuts.

Soak matzot in cold water to cover. Drain well. Beat egg yolks light, add sugar, salt and spices. Stir in soaked matzot. Fold in stiffly beaten egg whites and raisins, and turn half the mixture into a heated wonder pot or casserole. Arrange thinly sliced apples or other fruit, sprinkle with nuts and rind. Cover with rest of matza mixture. Dot with fat, sprinkle with more cinnamon and sugar, and bake in a medium-hot oven until nicely browned. Serve plain or with a fruit sauce. You can use dried or fresh fruit of any kind in place of apples.

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INTIMATIONS OF LIFE

THE HOUSE OF FICTION. Essays on the Novel. By Henry James. Edited with an Introduction by Leon Edel. (Rupert Hart-Davis 25s.)

THESE essays have been selected by Dr. Edel from the numberless essays, reviews and other writings which Henry James devoted to the novel. They range in date from 1865 to 1905, and in style from the beautiful transparence of "The Portrait of a Lady" to the elaboration of his later style. "The Portrait" was the perfect response to his demand from the novel, that it should "render the look of things, the look that conveys their meaning, catch the colour, the relief, the expression, the surface, the substance of the human spectacle."

These essays have something of the same effect and evoke in one's mind, by suggestion or direct admonition, an ideal portrait of the novelist, by which I do not mean James himself, though he is pervasively there. His judgment of the writers he deals with is different from that of any other critic of his time, or of our own. It is the judgment of a man indissolubly contracted to the novel and to the illumination of experience through it. He shows novelists like Balzac and Flaubert confronting this great problem, or like Trollope not being aware that there was a problem at all. He does full justice to Trollope's extraneous virtues; yet to him Trollope is scarcely a novelist at all; he does not come into the portrait; he is not "one of the people on whom nothing is lost."

James was one of that small number of people. It may be that the extremities of his later style came from this; as we read we become worried like himself lest something may have been lost: what is really lost is the sufficient perfection of "The Portrait of a Lady" and "What Maisie Knew." Perhaps his conception of the novel was so high and so difficult that it was bound to lead to the later elaborations. His essay on "The Art of Fiction" almost justifies the supposition :—

> It is equally excellent and inconclusive to say that one must write from experience . . . What kind of experience is intended, and where does it begin and end? Experience is never limited, and it is never complete; it is an immense sensibility, a kind of huge spider-web of the finest silken threads suspended in the chamber of consciousness, and catching every air-borne particle in its tissue. It is the very atmosphere of the mind; and when the mind is imaginative—much more when it happens to be that of a man of genius — it takes to itself the faintest hints of life, it converts the very pulses of the air into revelations.

To catch such intimations as these and set them out in an imagined story, while giving all an air of reality, was for James the business of the novelist. In these essays he shows the writers he admires most, Balzac and Turgenev and Flaubert, contemning this problem, and notes with fraternal admiration or condolence where they succeeded or failed. To him the failure is never a mere technical matter, though he is perfectly aware of the indispensability of technique. He admires Maupassant for his astonishing skill, yet he finds him "a rarity, a 'case,' an embarrassment, a lion in the path," for "having totally omitted one of the items of the problem, an omission which has made the problem so much easier that it may be called a short cut to a solution," even, he adds, a false cut. For Maupassant

By Edwin Muir

leaves out "that reflective part which governs conduct and produces character." And in Flaubert's *L'Education Sentimentale* there is "a sense of leak in its stored sadness by which its moral dignity escapes." The fascinating thing in these essays is that James brings to the writers he admires or only half-likes the same enveloping understanding which he lavished on the characters in his novels.

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THERE is a general opinion that the novel has become an out-moded form. That is hard to believe, and still harder after reading this book. If the novel is finished one feels that can only be because the novelist does not deal with the problem. It may be expected in any case that experience will continue to tease the imagination, and for James the imagination was "the power to guess the unseen from the seen, to trace the implication of things, to judge the whole piece by the pattern" and to give the whole "solidity of specification." These are difficult requirements, and they do not contract but immensely expand the scope of the novel.

James's admirations were many and generous. He has an illuminating essay on Stevenson. He makes one strange judgment in a review of "Far from the Madding Crowd:" he calls Hardy "clever." The review was written in his early twenties, and before Hardy had produced his greater novels. Dr. Edel's introduction to the book is excellent.

Hope Deadened

By PAULA ARNOLD

These Who Wait. By Christine Arnothy. 264 pp. 13/6. London: Collins.

About ten years ago the diary written by a young girl during her hiding from the Russians made a great stir. The ending being happier than that of Anne Frank, the gifted young author has now written a novel, also about Hungarian martyrdom under the Russian regime.

It is a vivid book, warm and indeed passionate. The *Angst* pervading the whole of life, its corrupting influence and its deadening of all hope are exceedingly well handled. There is no protagonist, but a group of persons in Budapest trying to make up to the Communist rulers in the most abject way, and a second group in a village of the wine district. The wives of the two families are sisters, each a creepily horrible person in a different way. Indeed, except for one sister's husband, the country notary, there is not a decent person in the cast. This poor notary loves his daughter, an attractive young girl, but lame, with the love of a frustrated man who has a cold, malicious shrew for a wife. Even when just for a lark, so to speak, she tells him the child is not really his and she only married him to cover up his affection for the girl does not abate. She is having an affair with a young man who is in great danger from the Communists, having a "tarnished" past. And she is sent to town to her aunt and uncle who form the nucleus of the second group.

Her aunt is an empty-headed, vicious doll, with no thought in her head but clothes. She lives with her husband, a well-known conductor and composer, and his disgusting old mother in a little flat. Janos, the husband, is in deadly fear all the time because under the German regime he had accepted the post of Opera Director. When a high Communist official makes advances to her, she submits in the hope that as his mistress she will be able to escape misfortune. But it was done in vain—her lover is unable and, indeed, unwilling, to stave off the catastrophe when it comes. A new symphony Janos has written "to order" is found to be a deviation from the party line (!) and they are deported to the country, into utter squalor and misery, there to wait—to wait.

All this is quite possible, if not very probable. But Miss Arnothy is unsophisticated or inexperienced enough to gild the lily in a way which is sometimes hard to stomach. When the Matron of an orphanage gushes to a Commissar viewing the place about Communist first principles, one is sceptical. Even more so when Baby (this is actually the revolting name of Janos' wife) tells the Commissar: "There's no question—it's a good thing we have Communism here at last. Janos has been enthusiastic right from the beginning."

The translation is good on the whole (it was made from the French into which Miss Arnothy translated her book herself), but there are quite a number of maladroit expressions.

Two Sides of Pride

THE MANIKIN. By R. Ricketts. 322 pp. London: Faber and Faber. 15/-.

"PRIDE is at the root of all diseases as it is at the root of all sins." These are the first words in Mr. Ricketts' new novel. And "Pride's what keeps us going. I don't know where I'd be without it" are almost the last. The first is a quotation from St. Augustine (the African, not the Englishman) and the second comes from the lips of Mrs. Truman, the dried-up old housekeeper of Canon Merrall.

The story is of a young man of the lower middle-class whom his aristocratic mistress correctly characterizes as "a sort of manikin playing at being a hero." Eugene Merrall wants to excel above all — he tries a political career, then that of a fashionable portrait painter. The latter brings him the success he craves. His uncle, the all-too-saintly canon, is drawn as a sort of foil, or the reverse side of a medal showing different kinds of pride. The book is that rare case, a story which gets better in its second half, while the first suffers from a stilted, old-fashioned technique, telling all, dotting the i's and crossing the t's to a degree most tiresome, at least to this reader. Listen to this: "By nature bold and frank, comprehending only the mentality of the upper-dog, Veronica would have had him take his stand in the open from the beginning and seize the prize by force rather than win it by even a measure of guile." Why can't Mr. Ricketts let us find out these things by ourselves?! It is significant that the novel had an excellent press, but sells slowly.

Stamp of the Week

Many men have gone to fight and won glory — but there are comparatively few who have marched straight from their wedding to fame on the battlefield.

There was no other choice for Italy's national hero, Giuseppe Garibaldi, pictured on this new stamp from San Marino. He married Countess Raimondi at the lakeside town of Como and they had hardly left church when a horseman galloped up with important news.

The time had come for Garibaldi to sail for Sicily and attack the troops who were helping Austria and France to keep all Italy divided.

Giuseppe kissed his bride goodbye and with 1070 red-shirt volunteers, known as Garibaldi's Thousand, he sailed from Genoa on May 5, 1860.

He landed in Sicily, cleared it of 20,000 Bourbon soldiers, crossed back to Italy, and after a triumphant march to Naples he hailed there the first king of a united Italian nation — Victor Emmanuel.

After further adventures this romantic warrior rejoined his countess wife and finally said farewell to arms with a gift of £40,000 and a pension of £2,000 a year from the grateful Italian government.

San Marino, an "island" in northern Italy, has issued seven of these Garibaldi stamps. They are perforated 14, handsomely printed in photogravure and the set costs 6/3d in London. Italy makes do with a set of two.

J.A.A.

Tourists ... Visit
"JERICHO"
Oriental Bazaar
Copper and Brass Collections
Oriental Jewellery
Yemenite Embroidery
Flea-Market Prices
28 Rehov Ahad Ha'am, corner Allenby Rd., Tel Aviv
(opposite Great Synagogue)

Chess

April 4, 1958

Problem No. 1133
K. A. Rasmussen,
Richvale, Canada.
Specially Composed for
The Jerusalem Post

Kd7: Qc8; Rb3, Rb5; Bd4; Kte7, Kte2. (7)
Kc4; Qb3; Pa4, f7. (4)

White mates in two

Problem No. 1134
H. Tubin, Bet Zera
Specially Composed for
The Jerusalem Post

Kb4; Qa8; Rb4, Rg6; Be8, Rg3; Pc6, d7, e6, h5. (10)
Kf5; Rc8; Rb6; Kta7; Pb5, c6, c7, g4, h6. (9)

Selfmate in four

Solutions. Problem No. 1127 (Hjelle): Setplay 1.—Rc4 2.Q:e3, 1.—Rd3 2.Qb4; 1.Qb1! Rc4 2.Ktb5x, 1.—Rd3 2.Kte3x; 1.Ba5? Rd3! Problem No. 1128 (Tubin): Setplay 1.—c6 2.Qf5, 1.—c5 2.Qc7; 1.Qe3? c6 2.Qe5x, 1.—c5 2.Qf3x. Tourney results: Selfmates 1957: First Prize — "Al Hamishmar" 1071 by Uri Avner, Ramat Gan; 2nd — "64 Sq." No. 107 by G. Thomas, Denmark; First Hon. Mention — The Jerusalem Post No. 1098 by Itzhak Talmi, Haifa; 2nd — A.H. 1192 by J. Wiesel, Bet Zera. Commended: A.H. 1065 by Arieh Grinblat, Afula; 2nd — Lamerhav 180 by B. Hendel, Rishon Le Zion; 3rd — A.H. 1165 by G. Thomas, Denmark; 4th — Davar 157 by I. Shuts, Holon; 5th — A.H. 1144 by A. Perlson, Tirat Zvi. The Judge was Z. Heilbut.

Mar Del Plata 1958

The annual international Mar Del Plata (Argentina) tournament which opened on March 11 was marked by the successful start of B. Larsen (Denmark) with a 4-point score in the first 4 rounds. Youth world champion W. Lombardi (USA) and the strongest Argentine masters Panno, Pilnik, Rossetto, Eliskases and others are among the participants.

The World Championship
Game No. 709

White: Botvinnik Black: Smyslov
1.d4 Ktf6 2.c4 g6 3.Ktc3 Bg7 4.e4 d6 5.f3 0-0 6.Be3 e5 7.Bd3 Ktc6 8.Ktge2 Rb8 9.a3 Ktd7 10.Bb1 Kta5 11.Ba2 b6 12.c:b a:b 13.b4 Ktc4 14.B:c4 b:c 15.0-0 c5 16.Qd2 Ktb6 17.Rfd1 b:b4 18.Q:b4 Qe8 19.e4 Kta4 20.Rb1 f5 21.Qe5 f:e 22.f:e Ktc7 23.d5 c:d 24.e:d Kte6 25.Ktd4 Qe7 26.Qd2 e4 27.d:e Ktd7 28.Rf1 Qd7 29.Qb4 e3 30.Bf4 Kte5 31.Bg3 Ktc4 32.Qc3 Ktd6 33.Q:e3+ d5 34.Q:c6 Rb8 35.Qb6 Qe7 36.Qd4 Qd6 37.Rfe1 Rde8 38.R:e8 R:e8 39.b5 Kte6 40.Qa7 d4 41.Kte4! Black resigns.

Game No. 701

White: Smyslov Black: Botvinnik
(5th game)

1.c4 c6 2.Ktf3 Ktc6 3.d4 c:d 4.Kt:d4 Ktf6 5.Ktc3 d6 6.Be2 g6 7.Be3 Bg7 8.h4 0-0 9.h5 a5 10.h:g h:g 11.e4 Kt:d5 12.Kt:c6 b:c 13.Kt:d5 Q:d5 14.Qd5: c:d 15.0-0-0 Bb7 16.f4 d4 17.B:d4 B:g2 18.Rhg1 Re4 19.B:g7 K:g7 20.Rd7 Kf6 21.Rd4 Rh5 22.Rdg1 Rac8 23.R1—d2 Rc7 24.b3 Rh8 25.Bc4 Rh3 26.Kb2 Re3 27.a4 e5 28.f:e+ K:e5 29.a5 Be6 30.B:e6 K:e6 31.Rd8 Ke7 32.Rh8 Re6 33.c4 a6 34.Kc3 f5 35.R2—d3 f4 36.Re8 + Kf6 37.R:e6 + K:e6 38.Kd4 Rf7 39.Ke4 Kd6 40.Rb6 + Kc5 41.Kd3. Black resigns.

In the Yugoslavian championship, Ivkov with 9½ (1), Gligoric and Matanovic, with 9 (1) points were in the lead after the 15th round.

Jerusalem Championship

The following game? won by the winner of the tournament, was one of the finest:

Game No. 702

White: Shakki Black: Ben
1.d4 Ktf6 2.c4 e6 3.Ktc3 Bb4 4.e3 0-0 5.Ktf3 d5 6.Bd3 Ktc6 7.0-0 d:c 8.B:c4 Bd6 9.e4 e5 10.Bg5 h6 11.Bh4 e:d 12.Kt:d5 g5 13.Kt:g5! Kt:d5 14.Qh5! h:g 15.B:g5 B:h2+ 16.K:h2 Qd6+ 17.f4 Kg7 18.e5 Qe6 19.Q:g4 K:g5 20.B:d5 Kt:e4 21.Bf3 Rd7 22.g4 Kd3 23.Rfd1 c5 24.Bf6! c4 25.e3 Kte5 26.R:d3 c:d3 27.Kg3 Ke3 28.Bd4+ Kf4 29.g5+ Kf5 30.f6 Black resigns.

Round the Bookshops

Ya'acov Ya'ari Poleskin, who over 30 years ago set up a literary monument to the seers and fighters of the pioneering movement and of which some of the material contained in the present **Parashat Nili** (The Nili Episode, Idit, IL6) was a part, here surveys the entire period centring his tale on a little group of yishuv pro-Ally intelligence men led by the Aaronsons. The book discusses a number of the outstanding personalities and paints a picture of the difficulties that living in Palestine under the Turkish regime involved.

•

N'kama Yehudit (Jewish Revenge, Yavne, IL8.200) is a story by Fischel Schne'erson about the life of the young Russian Jews of the beginning of this century who thirsted for an education but were not admitted to secondary schools and had to prepare for their matriculation examinations at home. They were permitted to show up only once a year for exams and the examiners' attitude to them was hostile, to say the least. Because of these restrictions many of them had to emigrate to Western Europe where they were able to find cultural asylum. The revenge referred to is that despite all the restrictions and obstacles, these externists produced a number of outstanding lights, among whom was Simon Dubnow, the renowned historian.

•

If you'd like to peruse an interesting piece of historical research that reads like an absorbing novel but still maintains a highly scientific level get hold of (Bezalsel) Cecil Roth's **Haredka Hahistori Shel Ham'gillot Hag'nuzot** (The Historical Background of the Hidden Scrolls, from the English manuscript by Daniel Scher, IL2), find yourself a comfortable spot, don't forget a pencil and paper pad for notes (you might want to take exception to some of the eminent historian's conclusions) — and settle down for a spell of entertaining and instructive reading. The noted scholar, having felt that the Scrolls have been too long the exclusive province of theologians and philologists, seems to think it high time for the historian to come in and have his say; and he does so with a vengeance. Roth picks out the things that the Scrolls do not contain and as a result propounds an entirely new theory on the vissage of the end-of-the-Second-Temple period. A summary in English brings up the rear.

•

S.D. Goitein graces the field of Bible study and instruction with two important books. His **Iyyunim Bamikra** (Bible Studies, Yavne, IL5.700) has to do with an examination of the Bible narrative, the Prophets, the literature of the Psalms together with the question of language form and structure, while **Hora'at Hatnakh** (Teaching the Bible, Yavne, IL5.750) considers the methods of Scriptural instruction which is based on decades of experience with youth movements, the Haifa Reali School and the Hebrew University.

•

In Hatnakh K'historya (The Bible as History, Hebrew by Yisrael Smoira, Mahbarot Lifrut, no price mentioned), Renner Keller, a non-Jew who was incarcerated in Nazi camps, has concluded, from a purely scientific approach, that the Bible stories are true. The scientific end of the work has been carried out by David Zakkai and Yosef Braslavi.

•

A fourth book on the Bible is **Bishvilei Hamikra** (In the Pathways of the Scriptures, Yavne, IL4.250) by Yitzhak Anafi, who sees in the weekly portions of the Torah a good deal of food for thought, questions and answers, and sayings and interpretations from the writings of the Sages and the greatest commentators.

•

A weighty volume appeared not so long ago to mark the 40th volume of **Sinai** (the monthly magazine devoted to Torah, science and literature under the editorship of Rabbi Yehuda Leib Hacohen Maimon, Mosad Harav Kook, IL10.) And not so far removed is the first book of a series of three, especially initiated for the subscribers to the Hebrew Encyclopaedia, titled **Tagliyot Sinai** (Sinai Discoveries, Massada, IL12.500) which is edited by Benno Rothenberg and shows the real gains of Israel (and all mankind) from Operation Kadesh: there are many photographs plus descriptive text that will long keep the memory of that sweep alive, from the cultural more than from the military point of view.

M.H.

One of the four Hebrew Manuscripts now on view at the Bezalel Museum in the Mor'echai Narkiss Memorial Exhibition is the earliest illuminated Ashkenazic Haggadah, dated from the XIIIth century. This is a page of this hand-written parchment, book which was produced in the Rhineland. Here, as in other early Hebrew manuscripts, Jews are represented with birds' heads and all others, including angels, are equipped with normal human features.

The other three manuscripts on display are the Lotharingian Mahzor of the XVth century, the Yalkuta Haggadah of ca. 1465 and the world famous Rothschild Manuscript Number 24.

Publications Received

TEMPLE ISRAEL PULPIT. Selection of published sermons, speeches and articles by Rabbi Max Nussbaum and Rabbi William Kramer, rabbi and associate rabbi respectively, of Temple Israel, Hollywood, California. 104 pp. (No price).

COMMUNIST-TRAINED YOUTH REVOLTS AGAINST COMMUNISM. Material collected for the International Seminar of the International Union of Socialist Youth (IUSY) in Brussels in July, 1957. 32 pp. (No price). Vienna: IUSY.

PROBLEMS OF COMMUNISM. No. 1, Vol. VII — Jan.-Feb., 1958. 25c. United States Information Service.

JEWISH BOOK ANNUAL, 5718 (1957-1958). 184 pp. New York: Jewish Book Council of America.

BASHI: HIS TEACHINGS AND PERSONALITY, edited by Simon Federbush. More than two dozen articles on the life and works of, and excerpts from, the great medieval French-Jewish commentator on Bible and Talmud. 155 pp. English; 261 pp. Hebrew. $3.50. New York: World Jewish Congress and Jewish Agency.

ISRAEL I GAR OG I DAG (Israel Yesterday and Today), by Olaf Dunsund. 247 pp. Oslo: Lutherstiftelsen.

ITALIAN AFFAIRS: DOCUMENTS AND NOTES. Vol. VII, No. 1. $1 annually, 15c. per copy. Rome: Italian Republic Information Service.

HATINOK: MADRIKH SEFU'I (The Infant: A Medical Guide), by Dr. D. Margalit, with an introduction by Dr. Asher Goldstein. 155 pp. (No price). Tel Aviv: Eisel.

MI OHEV MA? (Who Likes What?), by Bivka Davidit, illustrated by Ruth Schloss. Poems and stories for pre-school children. 24 pp. (No price). Tel Aviv: Dvir.

SHIR HAGEDI (The Song of the Kid), by Miriam Yalan-Stekelis, illustrated by Zila Binder. Poems and stories for pre-school children. 124 pp. (No price). Tel Aviv: Dvir.

MANOS MIROFESH (Escape from Freedom), by Erich Fromm. Translated from the English by Aden Grate. 236 pp. (No price). Tel Aviv: Dvir Popular Library Series (Sifriat Dvir La'am).

HUMANISTEM (Humanism) by Paul Bandas. Translated from the German by Bri Bar-Meir. Portraits of ten great authors from Dante to Rolland. 198 pp. (No price). Tel Aviv: Dvir Popular Library Series (Sifriat Dvir La'am).

Prizes Offered For Translations

"Encounter" magazine, in association with the International P.E.N. club, is offering a first prize of £100 each to author and translator and a second prize of £50 each to author and translator for the best English translation of short stories originally written in one of the Asian, African or Arabic languages. Judges will be Graham Greene, Stephen Spender, Angus Wilson and Gerard Hopkins. The contest rules follow :

1. Not more than one story by any author will be considered. It may be submitted either by the author or the translator, with the full approval of the other. The author may not be his own translator. The length should be between 2,500 and 5,000 words.

2. The story submitted should not have previously been published in English translation, although a translation already commissioned for publication in book form not earlier than March 31st, 1959, will be eligible. The translation only should be submitted, although a version in the original language should be available for the judges if asked for.

3. The following particulars should be clearly set out on an accompanying sheet (not a letter): The title of the story; the language from which translated; length; name, address and nationality of the author; name, address and nationality of the translator; and an assurance that the translation will not have appeared elsewhere before March 31st, 1959.

4. Entries should be typewritten and addressed to ENCOUNTER (Story Competition), 25 Haymarket, London, S.W.1, to arrive not later than October 31st, 1958. Entries cannot be acknowledged and will only be returned if accompanied by a suitable self-addressed envelope and adequate postage (British Postal Order or International Reply Coupons).

5. The winning stories will be published in ENCOUNTER, which shall also have first option on any other entries considered suitable for publication at current rates. The judges reserve the right to withhold the prize if, in their opinion, no suitable entries are received.

6. The judges cannot enter into correspondence about entries and their decision is final.

Life and Letters

Soviet Statistics

No figures on the recent sales of books by Howard Fast or of Yiddish-language books are stated in a recent report by UNESCO that a total of one-billion-one-hundred-million volumes — 7,500 volumes a minute — were published during 1957 in the Soviet Union in the 85 languages used in various parts of the country.

Arab literature, we are told, is being increasingly translated and published in the USSR, a total of 1,383,000 volumes having been published over the past two years.

The foreign author whose books enjoy the biggest circulation is Jack London, other American favourites being O. Henry, Theodore Dreiser, and Mark Twain. Most popular English authors are Dickens, H.G. Wells, Daniel Defoe, Swift, Galsworthy and Shakespeare.

French writers, however, are the most widely read foreign authors in the USSR, with Victor Hugo and Jules Verne heading the list. An effort has been made in recent years to introduce 20th-century French authors to the Soviet public, and the works of Roger Martin du Gard, François Mauriac, Vercors, Saint-Exupéry and Louis Aragon are very popular.

Book-of-Month Selection

Chosen as one half of the double selection for June by the Book-of-the-Month Club is a novel by Elick Moll, entitled "Seidman and Son." The novel, to be published by Putnam, is described as being about a "warm-hearted, sharp-tongued" Jewish dress manufacturer on New York's Seventh Avenue," told in "the idiom of the cloak-and-suit business."

U.S. Publisher Coming

Edward H. Bloch, president of the Bloch Publishing Co. of New York, the first Jewish publishing house in the U.S., will arrive in Israel on April 10, on his first visit here. Mr. Bloch, accompanied by his wife, will confer with book publishers in Israel and will make a tour of inspection of printing and paper plants. The Bloch firm was founded in 1854 in Cincinnati by Edward Bloch, grandfather of the present head of the company, and Rabbi Isaac Mayer Wise.

In South Africa

About to be published in Afrikaans by N.G. Kerk Publishing House, Cape Town, the publishing house of the Dutch Reformed Church, are two books by Solomon Stecholl, who is well known to Israelis as correspondent for several South African newspapers and for the North American Newspaper Alliance (NANA). "Sons of Zadok" traces the development of religious thought during the Second Temple period, pointing to the affinity which the author believes exists between the Qumran Sect and Christian thought. Edited and with an introduction by Stecholl is "Photographic Pilgrimage in the Holy Land," which includes some non-Israel sites and is of primary interest to Christians. Stecholl has published "The Qumran Parchments," an Afrikaans translation of "The War of the Sons of Light."

OUR GHETTO ROOTS

RAG MUREN (Behind the Wall). By Poul Borchsenius. 251 pp. Copenhagen: H. Hirschsprungs.

By MAGNA HARTVIG

PASTOR Poul Borchsenius, the Danish Lutheran clergyman who first won fame in the Resistance movement, has now published his sixth book on a Jewish subject. "Behind the Wall," which tells the story of the ghetto during the 16th, 17th and part of the 18th centuries, follows two books on modern Israel, a biography of Prime Minister Ben-Gurion, and two historical works — one on the Bar Kokhba period and one on the Spanish epoch.

Like its predecessors, this is a popular work in the best sense. It is eminently readable but without any cheap appeal, yet contains little or nothing new to the erudite. In a lively form it gives a wealth of information and is studded with anecdotes and legends designed to fix the factual knowledge in the memory of the readers. It could well be translated into Hebrew for use in our schools.

It is one of History's paradoxes — says the Reverend Borchsenius — that it is at the end of the "dark" Middle Ages in Europe that the middle ages of persecution and isolation for the Jewish population set in. This is all the more tragic as the Jewish people was probably the most enlightened at an earlier epoch — the Spanish — when the nations of Europe were just beginning to stir. The ghetto, in the view of the author, is at the same time cause and effect of this discrepancy between the Jewish people in exile and their neighbours.

Mr. Borchsenius paints a striking picture of the rise and history of several of the most famous ghettos, generally grouped around some outstanding personalities: in Prague the "high" Rabbi Loew, in the voluntary ghetto of Amsterdam, Manasse ben Israel, Uriel da Costa and Spinoza, etc. Without omitting persecutions and sufferings, Mr. Borchsenius stresses the brighter side of ghetto existence, the warmth and harmony of family life, the spiritual and intellectual wealth, and the combination of "inner freedom and external domination" to be found behind the wall.

Towards the middle of the 17th century Messianic expectation pervades ghetto life. The tragic and tragicomic incidents around Salomo Molkho, David Reubeni and Shabbatai Zvi are related with vivid details and always shown on the background of circumstances of time and place.

The scene shifts to Safad, "an oriental ghetto in the 16th century," with Joseph Caro and Isaac Luria, Shulhan Arukh and Kabbala, and to the ghettos of Germany and Poland with such contrasting heroes as Jud Süss, Moses Isserles, the Gaon of Vilna and the Besht. Hassidism, which is described with understanding and sympathy, constitutes, according to the author, the last fruit of the Ghetto Period.

At the end of his book, the Reverend Borchsenius gives a survey of the history of the Roman ghetto, leading up to the triumphal procession of the Jews of Rome on May 14, 1948 to the Titus Arch and under its vault where no Jew had set foot for nearly 2,000 years. And Mr. Borchsenius concludes: In our days anyone can see that life was latent in what appeared to be the ruins of the Ghetto. The disgrace has been cleansed, and the Jewish future has some of its roots in the ghetto epoch.

Tone It Down

CAN'T blame Chicken Little for shouting the discovery that the sky had fallen when an acorn fell on him and pushed his hat down over his eyes. And we can understand Hungry Fox's exploiting the situation to feast on his farmyard friends. But what was Farmer Jones making all that noise about instead of putting Old Foxie to rights?

What calls this to mind is a recent report disseminated by Reuters news agency which stated, among other "sky-falling" news on the subject, that Moshe Shamir's **The King of Flesh and Blood,** translated into English by David Patterson and just published in London by East West Library, was "the first English version of a novel to come out of Israel." The latter phrase, "to come out of Israel," being slightly ambiguous, we will mention here several titles which ought to combine to straighten out the pressagentry. In 1956 Abelard-Schuman, Ltd., of London and New York, published **Mori Sa'id,** an English translation of Hayim Hazaz's "Hayoshevet Baganim." In 1955 Simon and Schuster published the American edition of **House of Dolls,** an English translation of "Beit Habubot" by Ka-tzetnik 135633. In 1956 Léon Library published the first of several impressions of the pocket edition of that work. That same year Frederick Muller, Ltd. published the British edition, which has just gone into its 15th impression, and early this year Panther Books published the British pocket edition. And we hope we are not being too bold when we include in this list a novel which was written in Israel by Israelis but in English, **Kilometre 95** by Herbert Russcol and Margalit Banai, which was published in the United States in January by Houghton Mifflin and will be published in Britain next year by Victor Gollancz, Ltd. If we stretch the definition of "out of Israel" a bit we may also include the English renditions of Agnon's **The Bridal Canopy,** and David Maletz's "Ma'agalot," published as **The Young Hearts,** and perhaps several other titles.

Before Mr. Shamir set out for London recently to "tell the king that the sky had fallen," he was quoted in the Israel press as admitting with grand humility that other Israel works had indeed been published in English but that they had been published by "Jewish publishers" or by, or with the support of, Jewish institutions. As soon as Mr. Shamir pulls his hat back up from over his eyes he will recall that he at one time did not spurn the Jewish Agency's interest in an English edition of his work, and he will notice that East and West is quite proud of the long list of "Jewish" works it has published or distributed. And Houghton Mifflin, Simon and Schuster, Muller, etc, will be astonished to learn that they are considered "Jewish" institutions or publishers. We await with interest word from England that the book is standing up much better than the fanfare which surrounded it.

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Ramat Gan-Bnei Berak 1:12500 IL1.200
Haifa & Carmel 1:12500 IL1.200
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HAIFA : Eliyahu at Cafe Snir, 27 Herzl St., Mondays and Wednesdays between 13-17.
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THE MESSAGE OF THE DEAD SEA SCROLLS

Historic Documents Came to Light at Birth of State

By Dr. Yigael Yadin

THIS year marks the tenth anniversary of the discovery of the Dead Sea Scrolls. Several books have already been written on the subject and numerous scientific papers have seen the light in learned journals. All offer evidence of the intense interest which the discoveries have aroused both among Biblical scholars, historians and theologians throughout the world and in the general public in many countries.

I cannot avoid the feeling that there is something symbolic in the discovery of the scrolls and their acquisition at the moment of the creation of the State of Israel. It it as if these manuscripts had been waiting in caves for two thousand years, ever since the destruction of Israel's independence, until the people of Israel had returned to their home and regained their freedom. This symbolism is heightened by the fact that the first three scrolls were bought by my father for Israel on 29th November, 1947, the very day on which the United Nations voted for the re-creation of the Jewish state in Israel after two thousand years. These facts may have influenced my approach to the scrolls. It was a tremendously exciting experience, difficult to convey in words, to see the original scrolls and to study them, knowing that some of the Biblical manuscripts were copied only a few hundred years after their composition, and that these very scrolls were read and studied by our forefathers in the period of the Second Temple. They constitute a vital link — long lost and now regained — between those ancient times, so rich in civilised thought, and the present day. And just as a Christian reader must be moved by the knowledge that here he has a manuscript of a sect whom the early Christians may have known and by whom they may have been influenced, so an Israeli and a Jew can find nothing more deeply moving than the study of manuscripts written by the People of the Book in the Land of the Book more than two thousand years ago.

CHAPTER I

Discovery: The Hebrew University

IN late November 1947, in what had once been a quiet suburb of Jerusalem, I first heard of the Dead Sea Scrolls. I was at the time Chief of Operations of Haganah. My headquarters were near Tel Aviv. On the 28th of November I went to Jerusalem to check on the preparedness of the Jewish population against possible Arab attack. Six thousand miles away, at Lake Success, United Nations deliberations were leading up to a resolution ending the British Mandate and recommending the establishment of a Jewish State.

I spent several hours at the underground Jerusalem Haganah Headquarters, toured the city with the Haganah commander, and just before returning to Tel Aviv I went to visit my parents. My father, Elazar L. Sukenik, was the Professor of Archaeology at the Hebrew University. I found him in a state of high exhilaration, eyes glowing with excitement. 'What shall I do?' he asked me after our exchange of *shaloms*. 'Shall I go to Bethlehem? I must. First thing in the morning. What do you say?'

I gathered that he had made an exciting archaeological discovery but I could not guess what it was. He had returned only a few months earlier from a lecture tour in the United States and had not yet resumed digging. I hadn't the time to unravel the mystery on my own; I was due back at headquarters. I bade my father sit down quietly and begin at the beginning. I confess that by the time he was half way through his story, problems of defence had receded from my mind and I was transported in time and place from Jerusalem, 1947, to the Dead Sea of two thousand years ago. For what had excited my father was a glimpse of the parchments which have now become famous as the Dead Sea Scrolls. He was the first scholar to recognise these parchments for what they were, the first to detect the first scroll as the most ancient surviving manuscript of the prophet Isaiah, the first to record the opinion, later confirmed by the Carbon 14 test, that it was at least a thousand years older than the earliest previously known copy and the first to acquire three of the scrolls for the Hebrew University.

What had happened came out with a rush as my father began talking, words tumbling over each other as he told this tremendous tale of what he was convinced were the most ancient Hebrew documents in the world, and which he felt were almost within his grasp. He was certain that he would succeed in acquiring them as a perpetual Jewish heritage, for he found something symbolic in the thought that this was happening at the very moment when Jewish sovereignty in Palestine was about to be restored after almost two thousand years — the very age of the parchments he had seen.

'It all started on Sunday,' he began. Sunday was the 23rd of November, five days earlier; it was now Friday. 'When I got to my office at the Hebrew University on Mount Scopus, I found a message from a friend, an Armenian dealer in antiquities, asking me to get in touch with him immediately. He is a most trustworthy person, and I knew that the matter must be urgent and important for him to telephone me on his day of rest. But I had lectures all the morning and my students were waiting. It was not until the afternoon that I was able to speak to him. He told me that he was most anxious to show me some items of interest. I asked him what they were, but he said he could not tell me on the telephone. He urged an early meeting. We fixed it for the next morning. The place we chose was the gateway to Military Zone B.'

First Look: Across Barbed Wire

THE British security forces had recently divided the city into military zones, each marked off with barbed wire barriers and guarded by sentries; movement from one zone to another was possible only with an official pass, and neither my father nor his Armenian friend had one. So they had arranged to meet at the barrier dividing their two zones, and the whole momentous conversation was carried on across a barbed wire fence.

My father went on: 'When we met, my friend pulled from his briefcase a scrap of leather. He held it up for me to see. On it I noticed Hebrew script, but I could not make out the words. I asked him what it was and his story was so fascinating that I almost forgot the sickening presence of the barbed wire between us. He said that one of our mutual friends, an old Arab antiquities dealer in Bethlehem, had come to him the previous day with a tale of some Bedouin who had called on him bringing several parchment scrolls which they claimed to have found in a cave near the shores of the Dead Sea, nor far from Jericho. They had offered to sell him the scrolls, but he, the Arab dealer, did not know whether they were genuine. He had therefore brought them to my Armenian friend. He, too, had no knowledge of whether they were really ancient manuscripts or a fairly recent product. He wanted to know from me whether I considered them genuine and if so whether I would be prepared to buy them for the Museum of Jewish Antiquities of the Hebrew University.

'I was in a difficult situation. If I gave him an immediate affirmative answer, I would be automatically committed to their purchase, since we had known each other long enough for each to trust the word of the other. I hesitated a few minutes, straining my eyes to peer through the loops of barbed wire in an effort to make out the letters on the scrap of leather. Strangely enough, as I gazed at the parchment, the letters began to become familiar, though I could make no immediate sense of the writing. They resembled letters which I had found on several occasions on small coffins and on ossuaries which I had discovered in and around Jerusalem, in some ancient tombs dating back to the period before the Roman destruction of the city. I had seen such letters scratched, carved and, in a few cases, painted on stone. But not until this week had I seen this particular kind of Hebrew lettering written with a pen on leather.

'My first thought was that this was possibly the work of some forger, who had conceived the idea of imitating the script on leather. But this thought stayed with me for barely a moment. As I continued to peer, my hunch became stronger and stronger that this was no forgery but the real thing. I decided to risk buying the scrolls, of which this was a fragment, for the University. I asked my Armenian friend to proceed at once to Bethlehem and bring back some more samples. I asked him to telephone me when he got back and in the meantime I would try and get a military pass so that I could visit him at his store and examine the parchments more closely.

'He telephoned me yesterday (Thursday, 27 November) to say that he had some additional fragments. I raced over to see him, entering Zone B with my newly acquired pass. I sat in his shop and tried to decipher the writing. It was written in a very good, clear hand, and resembled, even more closely than the first sample, the alphabet on the stone ossuaries. I was now more convinced than ever that these were fragments of genuine ancient scrolls. We resolved to go together to Bethlehem and start negotiations with the Arab dealer for their purchase. We arranged to go today, but I'm afraid I have been very foolish. I was so excited when I got home yesterday that your mother asked me what it was all about. I told her, and I was silly enough to add that I was going to Bethlehem today to see the Arab dealer. You should have heard her reaction. She said I was crazy even to think of making such a dangerous journey entirely through Arab territory at a moment of high tension, likely to explode at any minute with the passage of the U.N. resolution. And so I had to put off for the moment, but I cannot, I cannot sit here doing nothing. What shall I do? Shall I go to Bethlehem?'

I was silent for a few minutes while my father mused aloud, his mind swinging from anxiety over Palestine and what would happen at Lake Success to anxiety over this new discovery. For years his mind had free-wheeled round the possibility of ancient Hebrew scrolls being turned up by the archaeologist's spade. He had often been asked: 'Is there any chance that excavations in Palestine, cradle of the Bible, will bring forth ancient Hebrew books which may shed further light on the Bible?' My father's answer had usually been that the humid climate of Palestine was unsuitable for the preservation of organic matter, which includes manuscripts of papyrus, leather or parchment. This opinion had been shared by every archaeologist who had ever worked in the country. My father was therefore weighing in his mind all the pros and cons as to the genuineness of the scrolls. His worries were aggravated by the responsibility he was assuming in buying them for the Hebrew University, perhaps spending public funds on a forgery.

What was I to tell him? As a student of archaeology myself, I felt that an opportunity of acquiring such priceless documents could not be missed. On the other hand, as Chief of Operations of Haganah, I knew perfectly well the dangers my father would be risking in travelling to Arab Bethlehem. And as a son I was torn between both feelings. I tried to hedge, but, before leaving, son and soldier won and I told him not to go. I bade him and my mother *shalom* and left for Tel Aviv. Fortunately my father disregarded my advice and next morning left for Bethlehem. But I did not discover this until later.

As I drove back to headquarters that late afternoon, I found myself infected by my father's excitement. My thoughts were a montage of a U.N. Assembly meeting, with a forest of hands rising in favour of the establishment of a Jewish state, a picture of Jerusalem under Arab attack, and a peaceful scene of scribes seated near caves on the shore of the Dead Sea, inscribing words of immortality on leather scrolls to be found, two thousand years later, by Bedouin chasing a stray goat. And always, as I drove, I kept coming back to my father's symbolic thought that these relics of the period just before the destruction of Jewish independence were almost within our grasp, at the very moment when our independence was about to be restored. I reached Haganah headquarters in Tel Aviv. Within minutes I was grappling with the immediate problems of defence, poring with my colleagues over intelligence reports from all over the country, sitting with my operations staff making plans to defend isolated Jewish settlements and the populations of the cities, worrying about how to dispose our comparatively meagre forces and limited fire-power to maximum advantage.

Next day was the 29th of November. On this day the United Nations passed the 'Jewish State' resolution with the necessary two-thirds majority. Everywhere there was jubilation.

With each day the attacks mounted, growing in scale, scope and intensity through December and the first five months of 1948. In May the Palestine Jewish leaders proclaimed the rebirth of the State of Israel. A few hours later Egyptian planes bombed Tel Aviv, and next day came the declaration of war on Israel by seven neighbouring Arab States.

There was little opportunity during the early battles for talks with my father on his discoveries. It was more than a month after our first talk that I had the chance of seeing him. (I was visiting Jerusalem because a group of our co-operative settlements were under heavy attack by the Arab Legion.) It was only then that I found out that the day after I had left him, and on the very day that the United Nations Resolution was carried, he had, this time without telling my mother or indeed anyone else, and in disregard of my advice, met his Armenian friend and gone with him to Bethlehem. There he had made arrangements for buying the Dead Sea Scrolls.

I remember well the details of his story of this trip to Bethlehem. But in 1953, after my father's death, I was going through his papers and found an account of this episode in his private journal and will quote his own words:

Prof. Sukenik's Own Story

'I HAD planned to meet my Armenian friend again on November 28 and go with him to the Arab antiquities dealer. But my wife had been particularly adamant against my going, in view of the danger. And so I had reluctantly to call off the meeting. Later in the day, my son, Yigael, came in from Tel Aviv and was as excited as I was when I told him of the scrolls. But he, too, indicated, though not as vehemently as his mother, that perhaps it was not too wise. He was only with me for a short while as he had to return to his headquarters in Tel Aviv.

Later in the evening I listened to the radio and heard that the United Nations, which had been expected to vote on that day, had postponed its decision. Here I thought was my chance. For I believed that the Arab attacks would begin immediately after the vote, and if I were to go to Bethlehem it would have to be before. I therefore resolved to make the journey next morning, the 29th, and this time I decided not to tell anyone.

Next morning I telephoned my Armenian friend and told him I was coming over to see him right away. Armed with my pass I entered Zone B once again and went straight to his store. I told him I was ready to go with him to Bethlehem.

We took the bus. I was the only Jewish occupant. The rest were Arabs. All of us felt the tension in the atmosphere. My friend told me later that he had really been scared stiff by the responsibility he had assumed by bringing me on that journey. But it passed without incident.

When we arrived in Bethlehem, we made straight for the attic of the Arab house in which the antiquities dealer, Feidi Salahi, lived. Among the Arabs it is considered bad form to plunge immediately into business, and so, restraining my crude European behaviour, I followed local custom and made polite queries about his health and the well-being of his family, while we sipped coffee. But I don't know how I managed to disguise my eagerness and impatience. I was on tenterhooks all the time.

Our polite exchanges lasted half an hour. It seemed more like a year; and then our business talk started. I was grateful to my Armenian friend for sparing me the delicate task of opening. He asked the Arab dealer to tell us the story of the Bedouin. I had already heard it but it was a good tale. He told us how these Bedouin had come to him with "leather bundles." They had been moving with their goats along the northwestern shore of the Dead Sea. While searching for a stray goat, they had stumbled across an opening in the rocks overlooking the sea. It excited their curiosity. They threw stones into the cavern and were surprised to hear a strange sound, as if the stones had hit and broken a piece of pottery. But they were too busy with their flocks to investigate, and so they returned the following day. Crawling into the cave they found themselves in a narrow crevice. On the floor were eight earthenware jars, five on one side, three on the other. Several of these jars were still covered with upturned dishes. Inside the jars they found bundles of leather, some wrapped in linen. While groping inside the jars, they accidentally broke some. For several weeks they had wandered about with the bundles, showing them occasionally to friends in their tribe who had visited them in their tent. They then decided to come to Bethlehem, the commercial centre of the Bedouin from the Judaean desert, and see whether they could get some money for their find. (1)

The author's father, the late Professor Eliezer L. Sukenik, examining a jar that housed one of the Qumran Scrolls.

One of the Dead Sea Scrolls (the "seventh") as it was found. Unrolling was a formidable problem. How it was done is told by Dr. Yadin in a later chapter.

He then brought out two jars, in which the bundles had been found, which he offered for our inspection. They were of a shape unfamiliar to me. He then carefully produced the leather scrolls. My hands shook as I started to unwrap one of them. I read a few sentences. It was written in beautiful Biblical Hebrew. The language was like that of the Psalms, but the text was unknown to me. I looked and looked, and I suddenly had the feeling that I was privileged by destiny to gaze upon a Hebrew scroll which had not been read for more than two thousand years.

I examined the other leathers, while all the while I was wondering what to do next. I wanted to buy them and I wished to take them home with me then and there. But I had no serious amount of money with me and in any case it would take days to settle upon a price for such objects, for there is a special pattern to Arab bargaining, and a quick deal has no flavour. I therefore told the dealer that I was much interested, would probably wish to buy, but I should like to take them home with me for further scrutiny. I promised to let him know my decision, through our mutual Armenian friend, within two days. He agreed and wrapped the scrolls in paper. Tucking them under my arm we parted with friendly salaams.

Descending from the attic, my Armenian friend and I made our way to the Bethlehem market place where the Jerusalem bus was filling up. All around were groups of Arabs, some sullen and silent, others gesticulating wildly. I don't think it was imagination that made me sense a heightened tension in the atmosphere, but there was no incident. The package under my arm must have looked like a bundle of market produce. We entered the bus and reached Jerusalem safely. At the Jaffa Gate we got off and my companion let out a deep sigh of relief. As I bade him farewell, he exclaimed: '*Alhamdulillahi* — thank God we have returned safely.' I left him and hurried home with my precious parcel.

I made straight for my study and unrolled the leathers. As I read the texts, I became more and more convinced that my first hunch had been correct and that I was witnessing a discovery of tremendous importance. I was enthralled by the beauty of the Hebrew. But the identity of the texts still eluded me. I looked up the Apocryphal books in my library to see if I could find parallels, but there were none. Here, then, were original texts. Nevertheless, unwilling to rely on my own judgment alone, I hastened out into the evening and called on several of my university colleagues who specialized in the Hebrew language and ancient literature. I asked if they had knowledge of these texts. They had not. I went home and sat reading the manuscripts. In the morning I had resolved to buy them, though it took another day before I was able to telephone my Armenian friend and instruct him to inform Feidi Salahi that I was buying the scrolls.

Combination of Historic Events

WHILE I was examining those precious documents in my study, the late news on the radio announced that the United Nations would be voting on the resolution that night. My youngest son, Mati (who later became a pilot and was killed in action on a mission against an Egyptian warship during the War of Independence), was in the next room, twiddling radio knobs in an effort to get New York. He was tuned in to the United Nations and was following the speeches before the vote. From time to time he would give me a brief commentary on what had been said. It was past midnight when the voting was announced. And I was engrossed in a particularly absorbing passage in one of the scrolls when my son rushed in with the shout that the vote on the Jewish State had been carried. This great event in Jewish history was thus combined in my home in Jerusalem with another event, no less historic, the one political, the other cultural.

News of the United Nations' decision spread like wildfire through the city. Soon the streets were thronged with cars from which cheering youngsters were shouting the announcement to any who might have missed it on the radio. I could not remain indoors. I went out to share the joy with Jewish Jerusalem. Outside the building of the Jewish Agency there were massed throngs. I felt myself bursting with my own news. I had to tell someone about the great discovery. I searched for friends, and was delighted to spot two nearby among the crowd: Dr. Yallon, the celebrated Hebrew grammarian, and Yitzhak Ben Yechezkiel, the writer and collector of Jewish folk tales. My news bubbled forth. I do not know whether they believed me or even whether they heard what I was saying, but in the turbulent emotional joy of that night, and sensing that I was transmitting something exciting, they responded with unrestrained delight.

A few days later, on my way to my lectures at the University on Mount Scopus, I met a friend who was an official in the University Library. I was still full of my news and told him about it. His eyes seemed to grow wider and wider as I told my tale, and then, to my astonishment, he capped it with a remarkable coincidence. A few months earlier, he said, the University Library had received a letter from Dr. Magnes, the University President, telling them to send two of their officials to the Syrian Monastery of St. Mark in the Old City to look at some manuscripts in the possession of the Metropolitan. He, together with another official, had been chosen to go. When they got there, the Metropolitan Mar Athasius Samuel had told them that the manuscripts had been lying for a long time in the library of one of their monasteries near the Dead Sea. He wanted their opinion on their age and contents and on whether the University Library would be willing to buy them. They took the view that the scrolls did not seem to be very old, but suggested that the texts seemed to be Samaritan and advised that a specialist in Samaritan books be sent to examine them further. They had telephoned some weeks later to find out whether the Metropolitan still wished them to send the specialist, but he was away. And that's where the matter stood then.

Offers from Across the Lines

ALL this had happened a few months earlier while I was on sabbatical leave in the U.S. I was hearing about it for the first time. But as my friend spoke, it became clear to me that the scrolls that he had seen at the monastery were probably from the same batch as mine, and he had been told the story of their having lain a long time in a Dead Sea monastery library simply as a blind. I felt like rushing straight to St. Mark's to examine the texts, but the entrance to the Old City was already blocked by Arab groups. However, if my theory was correct, I felt it important that any future negotiations, should they be reopened by the monks of St. Mark's Monastery, should be handled on our side by me. I therefore went to Dr. Magnes and received his authority.

A few days later I received a telephone call from the Armenian telling me that he hoped to get some more scrolls from the same source fairly soon. The problem of money began to worry me. I imagined I would have to pay several hundred pounds if many more scrolls became available and I wondered where I could lay my hands on such a sum. I went to my bank and asked for a personal loan of £1,500. Since I did not wish to embarrass the manager, who might respect my scholarship but not my financial status, I offered my small house in Rehavia as a mortgage. This he accepted and I was given the appropriate forms of sureties to sign. (Prospects later became brighter for the raising of the purchase price from public funds, and my father was accordingly persuaded by friends to discontinue his efforts to receive the personal loan. — Y.Y.)

Meanwhile the security situation in Jerusalem became increasingly grave. Communication between the two communities in the country almost ceased. In Jerusalem, Arabs and Jews dared not enter each other's quarters. But ignorance of what was happening to the other scrolls gave me no rest. Despite the warnings of my Armenian friend, I several times went into his quarter to meet him and to urge him not to let the matter drop but to keep going to Bethlehem to prod the Arab dealer there to get whatever else he could from the Bedouin.

I had not read at that time the complete texts of the scrolls in my possession. I had read only those parts which unrolled with ease. The work of unrolling ancient manuscripts is delicate, for the danger of disintegration is high. It calls for specialist skills. Fortunately we found in Jerusalem among the Jewish refugees from Germany such a specialist, Dr. J. Bleiberkraut. As he worked and as we read each fragment which he unrolled we were astonished by the contents. Brought to light was an Apocalyptic work of unknown origin, in beautiful Biblical Hebrew, which told of a battle between the Sons of Light (the Jews) and the Sons of Darkness (the Edomites, Moabites, Syrians and other neighbouring peoples). Another as yet unrevealed chapters of Hebrew verse which read like Psalms.

One day towards the end of January 1948, I received a letter from the Arab quarter of Jerusalem. It had taken three days to come from the other side of the city. The letter was from an acquaintance of mine, a member of the Syrian Orthodox Christian Community, in whose grounds near Talpiot I had made, two years earlier, the discovery of an ancient Jewish tomb, dating from the first century C.E. In his letter the Syrian wrote that he wished to show me some ancient Hebrew scrolls which he had in his possession and wondered where we could meet. We decided on the YMCA building in Jerusalem. This was then in military Zone B. I equipped myself with the necessary pass.

At that time the YMCA building was much used as a meeting place for Arab leaders. In order not to arouse too much comment I packed several books under my arm and entered the YMCA as if I were about to change these volumes at the library. I saw many Arabs sitting on the terrace. They looked somewhat startled to see a Jew enter this building and they must have thought me a crazy bookworm to think of using the YMCA library at such a time. I was happy to spot my friend among the sitters. The YMCA librarian, who was also a Syrian Orthodox Christian, and who had been apprised of our meeting, saw me and ushered me into a private room. He asked me to wait a few moments: shortly afterwards my friend appeared. From a safe in the room the two of them produced several ancient scrolls which they put on the table. There to my great joy I saw a scroll containing what looked to me like the entire book of Isaiah.

I glanced at the other scrolls and it was clear to me that these were of the same origin as those I had myself obtained from the Bethlehem dealer. Within a few minutes the following fact had been established: my Syrian friend had really bought them from a Bedouin of the same Ta'amira tribe who had brought the other scrolls to the Bethlehem dealer. According to him these scrolls now belonged to the Syrian Metropolitan and to himself. He asked my opinion on their genuineness and I replied that I considered them to be old manuscripts. I added that I would be willing to buy them for the Hebrew University and I suggested that I should take them home for further examination. I also wished to show them to Dr. Magnes, the president of the University. I promised to bring them back within a few days. He agreed to this proposal. I accordingly took the manuscripts with me and went home.

Meeting at the Y.M.C.A.

I was still unable to make up my mind about the price that should be offered to the Syrian. I was convinced however that this batch of scrolls would certainly be more expensive than the first. Moreover, knowing something of the mentality of oriental antiquities dealers, I was well aware that whatever I offered he would always think that he could get more from somebody else. How right he was! But I had the feeling that if I were not merely to offer, but actually lay on the table, two thousand pounds sterling, he would not be able to resist. But where was I to lay my hands on such a sum? I went again to my bank to ask for the loan but alas, the political and military situation was by then so grim that I was refused. How bitterly I now regretted that I had permitted myself to be dissuaded from raising that loan earlier. However, the money had to be found and I decided to ask the Jewish Agency for it.

Unfortunately, its headquarters had shortly before been moved to Tel Aviv, and communications between Jerusalem and Tel Aviv were neither regular nor safe. I went to the Director of the Bialik Foundation, the literary institution of the Jewish Agency, to find out if he had any means of getting in touch with Tel Aviv. He told me that Mr. Isaac Gruenbaum, member of the Executive of the Jewish Agency and its representative on the Bialik Foundation, was in Jerusalem, and he offered to bring him to me the next day. This was the day when I promised I would return the scrolls to the Syrian at the YMCA. To my deep regret circumstances made it impossible for them to see me and I had to leave for my meeting at the YMCA without having contacted them.

It was Friday the 6th of February that I made my way again to Zone B with the precious scrolls in my hand. I feared that I might never see them again. In the YMCA the Syrian was waiting for me. Almost his first question was: 'How much do you offer?' I countered by asking him to name the price. Neither of us would name the figure and we finally arranged to meet the following week at the Yugoslav Consulate. He on his side would bring with him the Metropolitan and I would bring with me Dr. Magnes, and we would try to reach agreement. I walked home slowly. The deserted streets fitted my mood of empty depression.

Shortly after my return the two members of the Bialik Foundation came to see me. Too late, alas, to see the borrowed scrolls. I showed them instead some fragments of the scrolls already in my possession and Mr. Gruenbaum was so impressed that he promised to go the very next Sunday to Tel Aviv to talk the matter over with Mr. Ben-Gurion.

A few days later he returned to Jerusalem and told me that the Jewish Agency leaders had been so impressed that they were willing to put at my disposal any sums I needed for the purchase of the scroll. Weeks passed but the promised letter from the Syrian, confirming the meeting at the Yugoslav consulate, did not arrive. Eventually I received a letter informing me that they had decided not to sell. They preferred to wait until the world was once again open to them, and they could find out the market price. I later discovered what had happened. Some two weeks after I returned the scrolls one of the Syrian priests had gone to the American School of Oriental Research and had met some of its members. The Americans had managed to obtain permission to photograph and publish the scrolls, assuring the priest that they would be able to get far higher prices for the scrolls in the United States.

Thus the Jewish people have lost a precious heritage.

So my father believed — a belief in which he died in 1953. He was not to know that the scrolls were to be restored to the Jewish people and permanently housed in Jerusalem, and that I, his son, in the strangest possible way, would have something to do with their acquisition.

This ends the saga of the first three scrolls and how they came into the possession of the Hebrew University. These scrolls are The War of the Sons of Light against the Sons of Darkness, The Thanksgiving Scroll and a scroll of the prophet Isaiah. (This is now known as 'Isaiah MS 2'; one of the four scrolls we acquired later was also a copy of Isaiah, which is now called 'Isaiah MS 1'.) It was my father's fortune to see part of these scrolls published during his lifetime. In his diary I found the following words written on the 1st of December, 1947: 'I have read a little more of the leathers. I tremble as I think about them. This may be one of the greatest discoveries in the country—a discovery of which we could never have dreamt.' How right he was!

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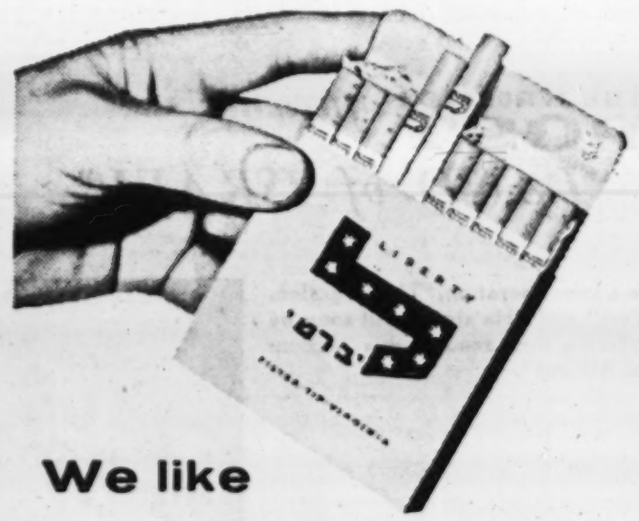
(To be continued)

EDITOR'S NOTE: In Chapter 2 of his book Dr. Yadin describes how the Metropolitan of the Monastery of St. Mark smuggled the Scrolls out of Jordan to the U.S. after allowing the American School of Oriental Studies in Jerusalem to photograph some of the manuscripts. The Metropolitan was unable to sell the Scrolls in the U.S. as they were not regarded as "collectors' items" and he eventually advertised their sale for a comparatively small sum. How the advertisement was followed up by Dr. Yadin himself and how the deal was closed through intermediaries reads like a detective thriller and is described by the author in Chapter 3.

Next Monday The Post will present Chapter 4, "The Caves of the Scrolls."

(1) We learned later that some of the scrolls had been acquired by a Syrian Orthodox Christian antiquities dealer some time earlier, and that he sold them to the Syrian Metropolitan of the Monastery of St. Mark in the Old City of Jerusalem.—Y.Y.



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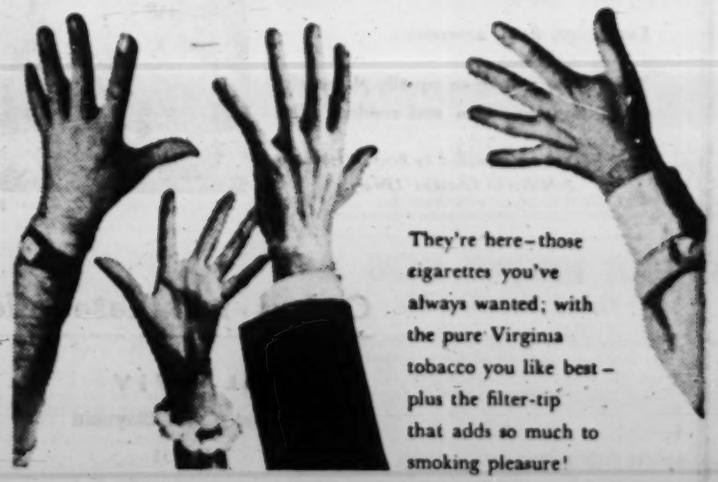

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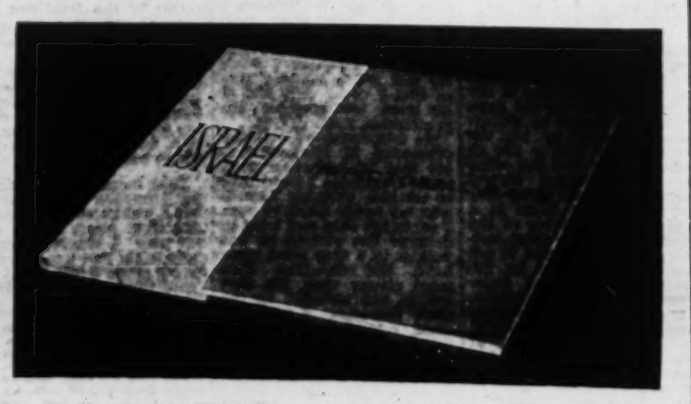

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BITTER BATTLE LIBERATED HAIFA

Victorious Seder Celebrated in First Flush of Freedom

By Lee Heiman

PASSOVER—the Festival of Freedom — has a very special meaning in Haifa this year, for it was ten years ago that the Carmel City celebrated its liberation as it sat down to the Seder.

On Tuesday, April 30, which in 1948 was four days before Seder night (that year it also fell on Friday), the Haifa Hagana Headquarters at the Kupat Holim Building at 9 Rehov Geula on Hadar Hacarmel received an urgent message stating that British forces were pulling out of Haifa and concentrating in the harbour area, pending final evacuation of Palestine. The message also said that British authorities were notifying the Arabs of the exact evacuation time table, as if inviting them to move right in and take over all abandoned British strongholds, camps and positions.

Not a minute was to be lost if Haifa was to be saved and the Hagana command, which had prepared a plan of action for just such an emergency, moved quickly and with determination.

The massive three-storey Arab Committee Building at Salah e-Din Street (today 29 Rehov Hagiborim) was chosen as the initial point of attack. Once the big Rushmiya bridge, Hadar's only link with the Bayside suburbs, was cleared and captured, Eastern Haifa would be surrounded, and the whole left flank of Arab downtown positions rolled up with little effort. Even today, in spite of numerous new apartment houses that have mushroomed on both sides of the Rushmiya Canyon, the big bridge is still dominated by the old Arab Committee house. Ten years ago, the field of fire from machineguns set up on its roof and in the windows was virtually unlimited, commanding the bridge and all its approaches and severing Jewish Haifa's only link with the suburbs.

Battle's Beginning

The Battle of Haifa commenced at 30 minutes past noon on Wednesday, April 21. The Palmach assault group which was to capture the Arab Committee building in a daring surprise strike jumped off from the Industry House, the last building in Rehov Herzl, and rushed down across the bridge in two "armoured coffins," as the home-made armoured cars of the period were aptly named. Numbering one officer and 30 soldiers and armed with two light machineguns, 15 rifles and 14 sub-machineguns, the group stormed the building before the stunned Arabs could recover from surprise.

Several weeks earlier, a Stern Group sabotage squad had blasted the main entrance to the Arab Committee House by catapulting a barrel filled with explosives out of a speeding truck. To prevent another explosion from shattering the building, the Arabs had then put up a thick reinforced concrete wall, three metres high, to shield the front wall of their stronghold from the street side; but the driver of the leading armoured truck, which negotiated the bridge without being fired upon, backed it up expertly to the concrete wall so that the first assault squad jumped right into the building entrance without being intercepted.

The four Arabs who manned a machinegun here were wiped out with grenades and the Palmach soldiers stormed upstairs to clean up the machinegun nests on the second floor.

In the meantime, heavy Arab fire was opened on the second vehicle from buildings on both sides of the street, but its driver parked it at right angles to the first "coffin," thus creating a dead zone through which the remaining two squads rushed into the building, shielded from Arab bullets by the armour and concrete wall.

Two Israelis were killed and three wounded in the first rush. The Arabs suffered about a dozen dead, including their commander who remained at his post till the end, firing calmly at the advancing Israelis till a tommy-gun burst cut him down.

Our soldiers rushed from room to room, throwing grenades and sweeping all corners with submachinegun fire and by 1 p.m. the Arab Committee Building was ours.

Enraged Counter Attacks

The enraged Arabs moved up hundreds of their best fighters from all over Haifa, set up dozens of machine-guns and several mortars and launched the first of their 17 successive counter-attacks. Without food, water and with only a few rounds of ammunition per man, the small Palmach assault unit held out against odds of 15 to one. By nightfall, most soldiers in the group were either dead or wounded but the battle still raged. The unit's wounded suffered from lack of water and medical attention but five separate attempts to relieve the valiant Palmach garrison failed under withering Arab fire, which knocked out four Israel armoured cars.

A fifth car, in a surprise dash from the nearby Naveh Shaanan road, succeeded in throwing a sack of ammunition into the building's entrance as it rushed by, but the welcome package fell outside the protective wall, in a spot covered by Arab fire.

The ingenious Palmach men fashioned a long hook out of old wire and scrap iron and dragged the sack into the ground-floor hall. The 2,000 rounds of rifle ammunition inside enabled the gallant defenders to beat off renewed Arab attacks at dawn.

By Thursday noon, in the 24th hour of battle, the attacking Arabs had lost over 200 in dead and wounded but their fierce attacks showed no signs of slackening or diminished resolution to regain the lost stronghold. A Hagana company, which had failed to relieve the assault group the previous day, made another break-through attempt, this time down the Naveh Shaanan road towards the eastern end of Salah e-Din Street.

This time the attack succeeded in capturing the second key Arab stronghold, 49 Rehov Hagiborim today. Another Haganah company enveloped Arab Khalissa and stormed into the Arab positions on the northern side of the Salah e-Din Street, mopping them up one by one.

The fate of Eastern Haifa was thus sealed when a British column showed up in a last-minute attempt to save the Arabs from complete disaster. The British commander delivered a curt ultimatum to the Hagana to evacuate all captured Arab positions, and when this ultimatum was turned down, British artillery shelled the Industry House, killing the Hagana deputy battalion commander who had directed the Rushmiya Bridge operation and knocking out the communications centre.

After indiscriminate shooting in all directions, the British column moved out towards the harbour and the Arab population of Eastern Haifa followed them *en masse*, thus commencing the exodus of 70,000 out of Haifa's 75,000 Arabs.

Still, Arab resistance along the Salah e-Din Street line continued for three more hours, and it was not before 5 o'clock on Thursday afternoon that the gallant storm group soldiers were relieved after 29 hours of continuous combat without food, water or sufficient ammunition.

All three squad leaders were killed in action, the assault group commander was wounded twice and the few uninjured soldiers suffered from exposure in the cold night, having given their battledress and sweaters to the shivering and feverish wounded.

The capture and heroic defence of the Haifa Arab Committee building has hardly been equalled in the annals of street fighting. It served as the opening move in the all-out assault against Arab districts of Haifa.

Down the Stairs

WHILE the main Arab effort was diverted towards the Rushmiya Bridge sector, three Hagana companies jumped off at dusk from the May Cinema salient which protruded into the Arab-held areas. One company moved down Rehov Shapiro into the *Burj* and towards the Central Telephone Exchange, where it linked up with the other company, which stormed down the May Cinema Stairs towards Stanton Street.

Once there, both companies started rolling barrels of explosives down the steep street. Fitted with rubber tires, the barrels bounced down into the heart of the Arab districts where they exploded with ear-shattering noise, razing entire buildings and starting fires and blazes.

The third company moved from May Cinema towards Prophets Stairs where it stormed Houses Number 17, 19 and 21 — which had been turned by the Arabs into small forts. The three houses were captured by midnight, after bitter room-to-room fighting, but it was impossible to cross the narrow Prophets Stairs alley because of the heavy fire directed at it from all windows of the Palestine Railways Administration building (Khoury House), which served as the Arabs' front-line headquarters and main stronghold. Hagana saboteurs rolled some explosive barrels down the alley stairs and, exploiting the momentary diversion, blew a large hole in the outer wall of the Palestine Railways compound.

The attacking company rushed into the courtyard, where it was greeted by a shower of hand grenades and bullets. The saboteurs crept up to the main building, blew a large hole in its western side and enabled the storm squads to by-pass the barricades and death traps.

Stiff Resistance

The Arab garrison had really put up a heroic resistance. It refused to surrender and the fighting raged from room to room and from floor to floor till the Hagana commander saw that he was losing men at a faster rate than he could replace them. Pulling out of the building's upper floors, he burned them down with incendiary bombs. This was done at dawn, but the courageous Arab garrison continued fighting till it perished in the flames. One sniper continued firing till the blaze enveloped him.

This was the high point of Arab resistance. With the loss of Khoury House and the Rushmiya Bridge positions, the fighting spirit seemed to go out of Haifa's Arabs. They fought for ten more hours in the Old Town, Hamra Square and the Old Commercial Centre but the backbone of their military effort was broken by the three-pronged attack.

On Thursday afternoon, the three Hagana columns moving down from Hadar captured the Wadi Nissanass district and linked up with the Jewish garrison of the besieged New Commercial Centre. Isolated pockets of resistance were mopped up late at night, when the Haifa Arab committee offered its unconditional surrender and asked the British to evacuate all Haifa Arabs to the Lebanon despite the attempts of the Hagana Command to persuade them to stay in their homes. Thus on Friday, the eve of Passover, the Hagana Command and Mayor Shabetai Levy announced: "Haifa is ours..."

TEN YEARS AGO

Zionist Commission: Weizmann's Letter to Balfour

UNPUBLISHED CORRESPONDENCE RECALLS FIRST APPEASEMENT OF ARABS

THE arrival of the "Zionist Commission" in Palestine exactly 40 years ago today in response to a request from the British Government was the first practical outcome of the Balfour Declaration.

The principal objects of the Commission were to form a link between the local Jewish population and the British Authorities, to coordinate relief activities, to help in the organisation of Palestinian Jewry, to prepare the establishment of the Hebrew University and above all to draw up plans for the future development of the Jewish National Home.

The Commission were to include Zionist representatives from all Allied countries. However, American Zionists were prevented from sending delegates by their Government, since the U.S. was not at war with Turkey and the delegates from Russia could not leave in time. Thus, in addition to Dr. Chaim Weizmann, the Chairman, the Commission at first included Josef Cowen and Leon Simon, an old Herzlian and a disciple of Ahad Ha'am respectively, representing the English Zionist Federation; Dr. David M. Eder, a well-known psychologist, delegated by Israel Zangwill's "Jewish Territorial Organisation" but soon to become a passionate Zionist, and Professor Sylvain Levi, one of the anti-Zionist leaders of the "Alliance Israélite Universelle." Mr. Israel Sieff acted as secretary to the Commission and Major Ormsby-Gore (the present Lord Harlech) was attached to them as liaison officer with the Military Authorities. Major James De Rothschild, looking after the interests of his father's colonies, was also loosely connected with the Commission and finally there was in their entourage the controversial figure of Aaron Aaronson, who acted as a kind of unofficial representative of Justice Brandeis, the American Zionist leader.

After a triumphant welcome in Tel Aviv, the Commission soon confronted grim reality. The following copy of a letter (or draft of a letter) from Chaim Weizmann to A. J. Balfour, the British Foreign Secretary, dated May 30, 1918, shows how many of the problems which later disturbed relations between the Mandatory Power and the Zionist Movement were germinating even then. It is preserved in the Central Zionist Archives.

Dear Mr. Balfour,

...We arrived in Palestine at a very unfortunate moment. Owing to the serious events in France, the campaign here was brought to a sudden stop, and the great hopes raised by the victorious onrush of the British troops and the capture of Jerusalem have not yet been realized.

The Arabs... worship one thing, and one thing only — power and success. Hence, while it would be wrong to say that British prestige has suffered through the military stalemate, it certainly has not increased... Rumours sinister and absurd, exaggerations of all sorts, circulate very rapidly here, and an atmosphere is created very quickly. It is not exactly dissatisfaction, but it is uncertainty, a lack of firm ground — a haziness in the outlook and a sitting on the fence.

This has naturally made the British authorities rather nervous, and... they have to watch carefully and constantly that nothing should happen which might give the Arabs the slightest grievance or ground of complaint. In other words, the Arabs have to be "nursed" lest they should stab the army in the back. The Arab, quick as he is to gauge such a situation, tries to make most of it. He screams as often as he can and blackmails as much as he can.

• • •

The first scream was heard when your Declaration was announced. All sorts of misinterpretations and misconceptions were put on the declaration. The English, they said, are going to hand over the poor Arabs to the wealthy Jews, who are all waiting in the wake of General Allenby's army, ready to swoop down like vultures on an easy prey and to oust everybody from the land. German agents fostered these notions, and they anti-Zionist propaganda soon turned out to be anti-British.

The British authorities here and in Egypt tried their best to allay fears and suspicions, and were quite successful in all cases where genuine and fair-minded people were concerned; but of course they were bound to fail in the majority of cases, because the majority does not wish to be convinced. It must be added also that the authorities had no very clear conception of the aims and aspirations of the Zionist movement, and very often laboured under grave misconceptions. You know that a good many non-Jews — I won't say most of them — always envisage only one type of Jew, the financier, the exploiter, the stock-broker... But the British made one fundamental mistake — they did not realize that these Jews are opponents to Zionism, and so they unjustly let us suffer for the sins of our enemies.

You will therefore realize, dear Mr. Balfour, that we found ourselves in an atmosphere very unfavourable to our work.

The British viewed us with suspicion, the Arab with hostility, the rich Jews of Egypt with indifference. At home a carefully planned attack was launched against us just at the moment when we set foot on Palestinian soil. The whole political and military situation was very unstable, the Military Authorities here were preoccupied. Meanwhile our friends in the Jewish colonies and towns were full of hopes and expectations. So on the one hand we were hailed as the precursors of the Messiah; on the other hand we were mistrusted as the vanguard of a set of capitalist exploiters...

We started our work under these mixed auspices, and we should not have been able to carry it on for very long but for the good will and great assistance of the Commander-in-Chief and his immediate entourage, and the guidance of the Chief Political Officer, General Clayton, his assistant Colonel Deeds, and last but not least, our own pilot Major Ormsby-Gore. The time has not yet come to give a full and just appreciation of what his guidance and assistance have meant to the Jewish cause, but it is only fair to state now that it has made it possible for us to face with courage and confidence an extremely difficult and complex situation. I should be guilty of lack of taste if I were to express my appreciation of the personalities mentioned in trivial words of gratitude. I am convinced that history will register their deeds as among the finest achievements of British statesmanship.

• • •

Having dealt with the "imponderabilia" of the situation I may be permitted to turn to a description of the concrete realities.

One of the objects of our mission was to organize the Jewish community here, to conduct the work of relief, to help in the development of our schools, etc.... Our chief object is of course to lay plans for the future, to examine exactly by what ways and means the establishment of the national home can be effected. We have therefore had to ask ourselves whether the present state of things in the country, which may of course only be transitory, is favourable to our plans or not; and whether again this transitional stage is not likely to leave some permanent trace behind, which may determine the orientation of policy in the future.

The British Administration here is guided by one fundamental principle laid down in the Hague convention, that in Occupied Enemy Territory the *status quo* has to be preserved. It is not for me to express an opinion on the advisibility of applying to Palestine rigidly a formula which has been violated by every belligerent Power during the war, and has lost all relation to reality. We have only to accept the fact and to see what we can achieve within the limits set by the *status quo*.

At the head of the Administration we see enlightened and honest English officials, but the rest of the administrative machinery is left intact; and all the offices are filled with Arab and Syrian employees who have certainly not changed their mentality with the change of master... So the English are run by the Arabs.

For the Jewish present and future this state of affairs is fraught with grave dangers, for the following reasons:

(1) The administration in this form is distinctly hostile to Jews, and abuses its present artificial position to injure Jewish interests wherever it can. Of course the Jews feel this and try to defend themselves, and this leads to friction and bitterness. ...I can assure you, dear Mr. Balfour, that we have tried our level best to explain the situation to our own people, and I think we have not been unsuccessful. But you see that explanation was necessary.

• • •

(2) The second reason cuts much deeper and goes to the root of things. As I mentioned before, the Englishman at the head of affairs is fair and just, and in trying to regulate the relations between the two chief sections of the community he is meticulously careful to hold the balance. But his only guide in this difficult situation is the democratic principle which reckons with the relative numerical strength; and the brutal numbers operate against us, for there are five Arabs at one Jew. The influence of the Arab must in fairness be five times greater than the Jewish; in fact in many cases it is far more than that, as the Arabs are in the Administration and the Jewish participation is very limited, because Jews never took much part in it under the old regime; they kept aloof. The result is that the Jews are practically handed over to the Arabs. This system does not take into account that there is a fundamental qualitative difference between Jew and Arab. The Turk, being himself of inferior culture, saw in the Jew a superior to himself and to the Arab, and so by virtue of intelligence and his achievements the Jew held a position in the country perhaps out of proportion to his numerical strength. The present system tends on the contrary to level down the Jew politically to the status of a native, and in many cases the English administrator follows the convenient rule of looking on the Jews as so many natives.

The military administrator, in addition, knows that the Arab is for the moment a war asset. I do not think the English here overrate the value of this asset, but still they necessarily attach some importance to it. What they do not always know is that we represent an asset which, although it cannot be estimated in rifles and machine guns, is nevertheless of very great war value and of still greater peace value. In short they do not realize that the somewhat shifty and doubtful sympathies of the Arabs represent in the long run infinitely less than the conscious and considered policy of the majority of the Jewish people...

• • •

The present state of affairs would necessarily tend towards the creation of an Arab Palestine if there were an Arab people in Palestine. It will not in fact produce that result because the *fellah* is at least four centuries behind the times, and the *effendi* (who, by the way, is the real gainer from the present system) is dishonest, uneducated, and as unpatriotic as he is inefficient. But it is also difficult to imagine how under the above described circumstances effect can really be given to the Government's declaration in favour of a Jewish national home. For, on the one hand the maintenance of the *status quo* principle, as I have shown, automatically militates against any progress in that direction; while on the other hand the attitude of the Jewish world will depend upon the development which takes place in this country between now and the Peace Conference.

This being so, I hope that you will not think me presumptuous if I say that a great deal depends upon the achievements of the Zionist Commission. We, I mean the members of the Commission and our Political Officer, realized the serious dilemma in which we are placed, and, after consultation with General Clayton and Colonel Deedes, we came to the conclusion that it was necessary to draw the attention of the Commander-in-Chief to the situation.

I saw General Allenby about a week ago, and had a very frank talk with him. I think I am fully justified in stating that the Commander-in-Chief was in full sympathy with the views which I expressed. He realized the difficulties of our position, and he is generously giving us his support. But the Commander-in-Chief's primary duty is to deal with the military aspect of the situation, and although a man of General Allenby's calibre is sufficiently far-sighted and broad-minded to see the political value of our activity, his assistance, valuable and important as it always will be, must necessarily remain limited within the bounds of the *status quo*.

As the General put it to me: "You have my full sympathy, I shall give you all the assistance which it is in my power to give, within the limits of the manual of military law. But if you desire anything beyond that, you must approach Mr. Balfour, who should give the necessary instructions to my chief. The principle of policy is not laid down by military authorities." Needless to say, the Commander-in-Chief's point of view is the only one that is possible for a man in his position to take. And that is why I am writing to you.

• • •

What, then, could the Commission solve during the period of military occupation, assuming the consent of the Home Government can be obtained? They are three:

(1) FOUNDATION OF THE UNIVERSITY... It is a matter of very far-reaching importance. I need hardly labour this point as I had the honour to speak to you about it before leaving for Palestine. We hope to achieve something tangible in this direction before very long.

(2) THE LAND SCHEME. A separate memorandum on this scheme (A scheme for the cultivation by Jewish labour of about a million dunam uncultivated or semi-cultivated land between Jaffa and Rafa), which is at present under consideration by the authorities here, is attached. The economic aspect of the scheme is simple enough. The important question is whether the Government is prepared to agree to the political departure which it involves.

The whole of Southern Palestine is, with some exceptions, practically unoccupied land. It is true that when one commences work on these vast areas all sorts of claimants will appear, but enquiry would soon show the shadowy nature of these claims. Naturally all genuine claimants would have to be compensated, and nobody would be ousted from land which is properly cultivated. But the scheme cannot be carried out without some departure from the present system of tenure and cultivation (if such it can be called). And such a departure is, I submit, justified, because the present system, means (1) that large stretches of fertile land are lying fallow, or are producing much less than they could produce, while there is a shortage of food in the world in general, and in Palestine in particular, and (2) that every *fellah* has much more land than he can cultivate properly, and is consequently content to work it very badly, so that a premium is set on laziness and inefficiency.

... If we are allowed to carry this scheme through, we shall know, and the whole of Jewry will know, that the foundation of the National Home is being laid in earnest.

This scheme takes us into the heart of the Arab problem. What I said in my speech at Jerusalem (on April 27, 1918) about our intentions towards the Arabs was sincerely meant. We have no desire or need to exploit or displace them. There are acres enough for us to develop without any encroachment on the real rights of the Arab inhabitants of Palestine. And that is an essential fact. For the problem of our relations with the Palestinian Arab is an economic problem, not a political one. From the political point of view the Arab centre of gravity is not Palestine, but the Hedjaz, really the triangle formed by Mecca, Damascus and Baghdad.

• • •

I am just setting out on a visit to the son of the King of Hedjaz. I propose to tell him that if he wants to build up a strong and prosperous Arab Kingdom, it is we Jews who will be able to help him and we only. We can give him the necessary assistance in money and in organizing power. We shall be his neighbours and we do not represent any danger to him, as we are not and never shall be a great Power... With him, I hope to be able to establish a real political entente. But with the Arabs of Palestine—in whom, so far as I can gather, the Sheriff is little interested — only proper economic relations are necessary; and these will develop in the natural order of things, because they will be essential in our interests as well as in those of the Palestinian Arabs.

It will be clear to you from what I have said that the question now at issue, as we see it, is what the British occupation of Palestine is going to mean. Is its significance going to be measured geographically or historically? In the first case, you have so many square miles of territory captured from the enemy — a brilliant military feat, but nothing more than that. In the second case, you have in the British occupation a pivot on which centuries of history will turn.

In conclusion, allow me to point out the importance for the Peace Conference of what is going to happen in Palestine between now and the end of the war. It is my intention to go to America in the near future, to report there on what we are doing and going to do, and to rally American Jewish, and I am sure also non-Jewish, opinion behind us. Then I contemplate a Congress of representative Jews in Palestine to give authoritative expression to Jewish demands. The voice of such a Congress, I venture to think, will not pass unheard at the Peace Conference...

...In order to carry this programme to a successful issue, it is of the utmost importance that Major Gore cooperates with us all the time. His knowledge of the situation, his sympathetic understanding of it, renders him eminently qualified to guide the work. In fact, we consider him absolutely indispensable. I therefore respectfully submit that Major Gore should be allowed to go to America with me and to return afterwards with me to Palestine, where we hope to bring the work of our Commission to a successful end for the benefit of Great Britain and of the Jewish people.

I trust that the importance of the matters at stake will be sufficient apology for troubling you with this letter at so critical a time.

With kind regards,

I am, dear Mr. Balfour,
Yours very sincerely,
(Signed) Ch. Weizmann
M. H.

SEDER AWAY FROM HOME

By Ephraim Kishon

MY wife and I are not what you might call religious zealots, but we scrupulously observe every holiday, because on holidays you don't work and there is always an excuse for something special in the way of food.

Take Passover for instance: it is a command to stop work at noon and dip twice in meat gravy, while on weekdays as a rule you don't dip even once. Small wonder, then, if I said to my wife:

"Eve, I have a wonderful idea. Let's hold a traditional Seder evening and invite our dear friends Samson and Dvora. I think this is the best way of celebrating the holiday, isn't it?"

"Is it?" — the woman retorted. "An even better way would be to have them invite us. I don't feel like preparing them a meal fit to grace a king's table, and on top of everything have to wash the dishes afterwards. You tell Samson and Dvora that it can't be done at our place, because... let's see... because our cooker broke down, that is, the knob with which you turn the wick up and down has come off and cannot be repaired within ten days. So they'll have to invite us..."

I bowed to the wife's irrefutable logic, went to Samson and Dvora and hinted how pleasant it would be to spend the Seder night in a quasi-family atmosphere.

The couple immediately broke into joyous shouts.

"Splendid" — Dvora rejoiced. "Except for one little thing: we can't do it at our place, because our cooker has broken down, you know, that little thing which turns the wick up and down... you understand, don't you..."

I could feel indignation gripping me with elemental force.

"So we'll come to your place for the Seder," she went on. "All right."

"No" — I whispered with downcast eyes. "Maybe this sounds silly but our cooker too has broken down... such an irony of fate... really..."

I was in hot water all right, no doubt of that. Samson and Dvora looked into each other's eyes, as if saying: "Well, I never..."

"They say that lately cookers are breaking down all over town" — I tried to make my excuse more plausible. "Perhaps there is something wrong with the national network... the rains... Rutenberg..."

For a long while we kept profoundly silent, then Dvora let out a hoarse shout and proposed to let our friends Botond and Piroshka participate, for better or for worse, in our jollification.

It was agreed then and there that an all-male diplomatic mission of two would call on the couple. Without further ado, we translated this decision into deed.

"Listen, old boy" — I said to Botond, fondly slapping his back — "how about holding a Seder in common? Quite an idea, isn't it?"

"We could bring a cooker, in case yours broke down" — Samson added preventively. "Agreed?"

"Agreed" — Botond agreed sourly. "Come over to our place. My wife, too, will be happy to see you..."

"Botooooond!!!" — a female shriek suddenly broke up our eardrums, whereupon Botond announced that Piroshka apparently wanted to tell him something in the kitchen and went out for a moment.

In tense silence and sensing impending disaster, we waited for his return. And indeed, he came back with uncertain steps.

"Say" — he said, frowning, "on what day does the Seder night fall?"

"On the eve of Passover."

"Oh, what an idiot I am!" Botond struck his forehead. I completely forgot that that's when we are having our flat white-washed. So let's eat elsewhere, as far away as possible from our house, so that your clothes don't become stained with paint..."

Samson looked at me, I looked at him, and our eyes expressed boundless scorn. A lame excuse for wriggling out of social obligations!

I quickly related to Botond the story of the cookers and their completely useless knobs. "Well, that's too bad" — he said. "Life sometimes plays such pranks. But I think we all are a little thoughtless. Why should we leave Midad and Shulamit out of our Seder arrangements?"

We embraced each other, because at bottom we were bosom friends. Then all three of us walked over to Midad and Shulamit and outlined our plan for holding a big common Seder. Thereupon Midad's and Shulamit's eyes began sparkling and their faces lighted up.

"Excellent" — Shulamit clapped her hands. "You'll all come over to us for the dinner..."

We were flabbergasted. All of us? To you? Just like that? What's behind all this? What's the matter with them? What?

"Just a moment" — I said. "Aren't you mistaken about the place? Your cookers are all right?"

"What a question!"

Panic seized us. I could see that the others, too, regretted their rashness.

"And the walls?" — Botond spluttered. "No need to paint them?"

"Don't be silly!" — Midad shouted cordially. Stop all this horseplay, will you! We'll see you on Seder night, and that's that!"

• • •

We came out from the Midads' confused and dizzy. What is behind this strange invitation? What's the secret? What does all this mean? What are Midad and Shulamit's real intentions? What's this?

Needless to say, we will not go to their Seder. We smelled a trap in their cordiality.

I understand that the others, too, are staying at home.

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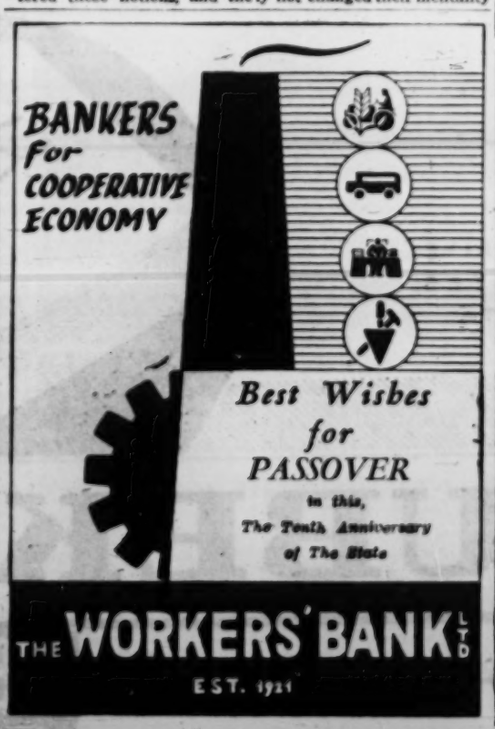

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Exodus: Across The Sea, 1947

By Charles Weiss

IN the three years between May 1945 and May 1948 the *"Brikha"* organization brought 100,000 "illegal" immigrants home. I joined it on a cold March day in 1947, when myself and 25 other more or less amateur sailors left the Port of Baltimore on a seagoing antique euphemistically called the s.s. Trade Winds. According to a handsome bronze plaque in the engine room, she had been commissioned as a Coast Guard training vessel in 1898. She measured 210 feet in length, displaced 500 tons and, in contrast to modern conceptions of what a warship should look like, had a bow which protruded farther at the water line than at the deck. She was painted dead white, however, and that seemed to cover up a number of her other drawbacks.

As to her crew, aside from the fact that they were nearly all sea-sick on the stormy 15-day passage to Lisbon, they had little else in common. The captain was a Christian Zionist, well paid, and of the other three professional seamen aboard, only one was Jewish. Among the others there was a red-haired Irishman, a student at Harvard Law School, whose prime interest in the expedition seemed to be some personal vendetta against the British for their policy on Home Rule; a Polish Catholic, at sea since he was nine, who was making the trip as a personal favour to his Hungarian Jewish buddy; a Philippine galley steward who was making it for money. The bosun, after 20 years at sea, was feeling his Jewish oats and trying to recall something of the *yiddishkeit* of his youth. Through dint of experience, he ultimately became the most accomplished and vociferous griper aboard. There was a pair of brothers, for ever at each other's throats, and an idyllic pair of friends, inseparable at work, meals or sleep. A sprinkling of poets, college cast-offs and adventure hunters made up the list.

Surprisingly enough, we had only the very vaguest idea of what had brought us together. The all-knowing, mysterious "shoo-shoo," as the organizers of the "Brik-ha" were called, had hinted at a year of Hagana service in Palestine in some way connected with hounding the British out of the country. Everyone was agreed that the transporting of illegal immigrants was only a minor preliminary to our principal task.

A month in Lisbon in the spring of 1947, a tough little man called Mr. Diamond in charge. Our little boat was tied up fourth from a crowded wharf, but two from a British torpedo boat in for repairs. Ostensibly we were installing shelving to go into the banana trade from Latin America — I don't think we fooled a soul. To maintain the fiction, we were warned not to fraternize with the British and given $60 a week pocket money to waste ashore so that we could pass as American seamen.

Signals from the Rock

We passed Gibraltar at night, ignoring the signals flashed from the Rock to identify ourselves. The crew had taken up new quarters on the hurricane deck, above the bridge, while our fantastic silhouette was completed by an enormous poop built aft to accommodate our passengers. The rails were lined by lavatories operating on sea water, while long sheet iron basins on the foredeck were destined as salt water washrooms.

We touched at Marseilles to drop off our captain, the cook and a quantity of paints and hawsers for sale on the black market, from which the rescue operations were largely financed. Our next stop was a tiny port in the north of Italy, where we tied up to the President Warfield, later the immigrant ship Exodus, to fill our fresh water tanks. Personal dunnage which in any way might identify us as Americans was taken ashore, as well as all firearms. Three taciturn sabras came aboard, one taking over command of navigation, one the arrangements for the people and the third radio communications. We put to sea empty for the last time.

Two nights later we were cruising within sight of the lights of Genoa. It was a moonless night and the ship was blacked out entirely and without running lights. Someone was trying to light a bonfire on the beach; it caught, and we saw a Star of David sketched out in flame like a Ku Klux Klan emblem. A few minutes later, one of the ship's boats set out for the shore, to return drawing two one-inch cables through the water. They were fastened port and starboard, the ship dropped its anchor and we began our first loading operation.

"Illegals" crowded aboard an immigrant ship, 1947

Rubber life rafts 20 feet long appeared simultaneously on both sides of the ship, loaded to the gunwales with strange humpbacked figures. Without a word, like mice scurrying for their holes, they scampered up the rope ladders to the deck and vanished into the shelved compartments prepared for them. The rafts disappeared and returned again and again. I lay prostrate at the port gangway, holding the mooring lines of the rafts tight to the hull while the people embarked. There was no excitement, and everyone seemed to have been well briefed on what they were to do. The peculiar humps strapped to their backs were all the personal effects they carried — a sewing machine, a shoemaker's kit, a knapsack, a baby. Inside of 20 minutes we had loaded 750 people and were weighing anchor.

The following night, there was no signal. We arrived early for the tryst and were lying, blacked and perfectly silent, waiting. With hardly the swish of a wave to give them away, three sailboats were suddenly tied up to us, one forward, one amidships and one astern. This time the loading went even faster, for our deck was lower than the high-prowed trawlers.

A new smell invaded the ship. It was compounded of the unwashed bodies of persons who had lived for a long time in close quarters, of the seasickness of 1,500 people that no army of mops or maids could hope to keep pace with, of soup, or its variations, which was the only food provided by the two enormous kettles set up in the open air. The people were allowed on deck only at night, or singly during the day. It was May in the Mediterranean, and the temperature below decks rose to 50° during the day. The sailors were grateful for their jerrybuilt quarters high above the odour of the deck.

Strange Reactions

We were a little surprised at our own reactions. Those of us who could speak Yiddish tried to engage the immigrants in conversation. When it became clear that we were in no position to shower them with supplies of food, water or some other mark of individual preference, contact was sharply broken off. With nothing to do all day, the people got in the way of the operation of the ship, and the sailors spoke to them roughly. Some few volunteers were recruited as assistants in the engine room and as monitors in the distribution of food and maintenance of a simple hygiene routine. The others lay on their bunks to sleep between fits of retching.

These were the people who had gone through the death camps, who had either escaped or been liberated by the Allied forces before their turn came. Taken in a mass, they were an unappetizing, rapacious mob. Individually, they touched the heart. Like children deprived of sweets by fiat, they attached an abnormal significance to food. Order aboard ship was one of our greatest problems, and brawls over mess tins were a daily occurrence.

This was also our first experience of the fine workings of Jewish politics. The group leaders who handed out the food were elected by the people on the basis of a party key, and they ministered only to the members of their party.

Normally the trip from Genoa to Haifa is three days by ocean liner, four by freighter. We were two weeks at sea. Aside from breakdowns and the necessity to conserve water for the boilers, we were obliged to sail an oblique course via the Greek islands to avoid observation. On the tenth day out, a British reconnaissance plane on patrol off Malta whipped past. An hour later, it came by again, swooping low for a good look and probably to take photographs. The next morning, our escort showed up: three destroyers and the cruiser Ajax, famed for its part in the sinking of the Graf Spee during the World War.

Boarding Parties

We were in sight of the shores of Syria when one of the destroyers drew close and warned us over its public address system not to attempt to enter Palestine waters. We brushed off the threat with an obscene remark and continued on our way, sticking close in shore to take advantage of our shallow draft. Preparations were made to repel boarders. Angle irons were welded together in four-sided pyramids and riveted to the hull of the ship, protruding outwards. The life boats were cast away to clear the upper deck for fighting. A hole was laboriously cut through the tough, inch-thick steel of the deck to bring our fire hose into play. The people were allowed on deck and the younger among them instructed in stick fighting. One woman was confined to the sick bay in labour. The British stuck close by and took it all in.

On the morning of the 14th day, one of the destroyers edged inland and forced us towards the open sea. We were still well north of Palestine territorial waters. Another destroyer made a pass at us, all hoses on, and 1,500 people enjoying the display rushed to the opposite railing. The 100 tons of humanity shifting to one side of the ship nearly capsized our tiny craft.

About noon, we saw marines making ready to board. They wore plastic helmets, hardened leather shields on their arms, incongruously white short pants and navvies, and carried two-foot-long clubs and sidearms. The two destroyers fell behind, and then, with a sudden burst of speed, came up and struck us simultaneously port and starboard, the marines jumping aboard at the moment of impact. Firecrackers and machineguns firing blanks and the ever-present high-pressure hoses drove the defenders to cover. The heavy davits which had served to carry the life boats were lowered by two of our sailors, and they swept away one destroyer's rail — and rent a hole in its bow. In the confusion, one intrepid marine was shoved between the ships and didn't come up.

With the noise and the excitement, the woman who had been in labour for 36 hours finally gave birth.

The first marines to land discharged tear gas pellets at the crowds and down the engine room ventilators. The overstaffed crew below huddled miserably in the dank confinement of the shaft alley, the only spot left uncontaminated by the choking gas. Engines, fireroom were left unattended. A plan to steer manually from the engine room by disengaging the pipe leading from the main wheel on the bridge went awry when the shock of the collision threw the saw out of the hand of the man cutting through the pipe. The British, who were in charge of the bridge from almost the very first moment and had mounted machineguns on the wings to discourage any counterattack, were steering the ship in circles. All hope of beaching in Palestine was at an end, and we surrendered. Our helpless rage was spent in making the ship useless to its captors — throwing sand in the main bearings, tearing the oil feed lines and emptying the boilers. The generator stopped and all lights were extinguished. The engine room crew, filthy, soaked in sweat and red-eyed, sunk out of their hole through a prearranged side exit and took up their places on the crowded deck, breathing the untainted air with relief.

In Same Boat

All literally in one boat now, we finally made friends with the people we were supposed to be rescuing. During the 50-mile tow to Haifa, talk was animated, everyone giving his version of the battle. Unloaded in Haifa and herded into the infamous cage ships that were to take us to Cyprus, this feeling of fraternity grew. The crew no longer had special rations or extra water, special quarters, authority. On the contrary, we were in dread of any sign of distinction which might bring us to the attention of the British. We depended on the Yiddish of our companions to get us safely by the police line-up at the reception point in Famagusta, where we disembarked after a day and a night at sea.

The funeral of the three killed aboard the s.s. Exodus 1947 leaving the Government Hospital at Bat Galim the day following the ship's capture. One of the dead was Bill Bernstein, a former U.S. Navy lieutenant. The author of this article was one of the pall bearers and can be seen at centre (with beret). The photograph was taken by Al Fotashnick, another volunteer seaman, who is now with Israel Bonds in Jerusalem.

Cyprus was both a halfway point and the end of the line. For those who spent up to 30 months vegetating on the hot little island, grubbing for an extra crust, a bath or a bit of excitement, it must have seemed farther from Eretz Yisrael than the D.P. camp in Germany, where at least they could do business with the host population. Almost complete autonomy reigned inside the high barbed-wire aprons, and order was maintained by members of the Hagana stationed in the camp, prisoners like the others. Sailors, naturally, were given priority in getting their release, and the monthly quota of 750 regularly comprised some fifty key workers returning to start the cycle over again.

Morale in the camps was miraculously high. The youngsters spent their evenings dancing around bonfires, singing over and over again the few Hebrew songs which they had picked up from Jewish Agency emissaries in Europe. During the day, they prepared for life in Palestine by practising stick fighting in full view of the Highlander guards, perched uncomfortably on their watch towers.

Hunt for Food

The less active inmates tried to study Hebrew, though teachers were scarce and the heat made concentration difficult. The middle-aged of both sexes, unable to adjust to either pioneering endeavour or study, spent their days making love or scrounging for food with a frenzied determination that was frightening.

On the eve of my departure, I was given a pair of camp-made sandals, and shirt and pants cut out of tent cloth. This was my entire wardrobe for the trip home on the same cage ship which brought us. Two days later, through a fluke, I sneaked out of Haifa harbour under the noses of the British police, and was thus spared further concentration camp residence at the Atlit reception centre.

The "shoo-shoo" took me in hand, got me a new name and an identification card to go with it, new clothes, medical care and a hotel room. For a month I was their guest, recuperating. One morning, I was brought a false passport bearing my picture and a ticket to France. In the evening, I was on my way back to Europe to make another trip.

LAST SEDER IN THE OLD CITY

By Th. F. Meysels

I do not know how many Seder nights I have spent in the Old City, but the last one stands out in my memory in black and white and in the naive shapes of a Haggada illustration.

It was 11 years ago tonight. From Jaffa Gate, I had walked down the road leading inside the city walls. Inside the Jewish Quarter, my steps echoed on the flagstones, and the greetings I exchanged with the Jewish constables guarding the road were like the night cries of the watchmen.

I passed the Maidan, and entered the Jewish Street, empty and wholly deserted in the blue light of the full moon. The shops were shuttered, the little windows dark, the doors locked, but the windows of the upper stories glowed warm. The praying, the singing and the clinking of glasses were almost louder than my steps. Behind each of those illuminated squares people for whom a lonely stranger was a welcome and honoured guest that night were celebrating.

The problem was only to find a flight of stairs leading up to one of the festive chambers. Knocking at locked gates, stumbling through dark courtyards, I understood why that Seder of the Gospels had been held in an "Upper Room." Hunted people could peacefully celebrate in the Old City of Jerusalem if they chose an Upper Room. They could easily disappear down backstairs before the *Shirri* had found their way across courtyards and staircases.

Finally we found a lighted first-floor window and had only two courtyards to cross in order to participate in the Seder of a family from Kurdistan. Most of the floor of the vaulted room was raised and one had to shed one's shoes before being allowed to squat around the huge Seder dish, covered by a striped rug. The grandfather presided, in black felt cap and white turban. He ordered red wine, nuts, dates and unleavened bread served to us before his attention reverted to the grandson's questions.

I too asked a question — about the Kurdish *matzot*, pliant and extremely tasty. The Jews of Nineveh, we were told, still prepare their unleavened bread desert-fashion.

"These *matzot* are made from a flour that is the cleanest of clean and cost 70 Piastres the *rotl*. They were guarded from the kneeding to the table. And because everything belonging to the Seder meal must be guarded against defilement, this night is called the Night of Guarding. Some people have other explanations, but this is as it is," said the patriarch.

We admired the broad golden ring on the old man's little finger. "Don't you know," he said, "that this night every father must wear a golden ring? Moses, so we are told, was given a crown of gold by the Almighty. But he broke it into tiny pieces and distributed them as rings to the heads of the families, a sign that every Jewish father is a king in his own house. I should always wear the ring for the Sabbath, but tonight I must. Being a poor man, I buy a ring for Pessah every year and sell it back afterwards." Having spoken, he chanted the blessing for the evening's second cup.

We took our leave and were instructed not to visit the Yemenites "because," the man from Nineveh informed us, "Jerusalem lies in the centre of the world. The Jews from Nineveh come from the upper end, the Jews from Yemen from the lower. They are drunk before they are through with the Haggada." Somewhat oppressed by the knowledge of being born outside the world but still determined to visit with the haughty Yemenites, we offered our thanks.

However, first we ventured into the large moonlit courts of the "Deutsche Hof," surrounded by all the quaint houses with loggias and arcades, porches and outdoor staircases that once brought the Prague of Rabbi Loew to Jerusalem. Through a window we peered into a room where three ancients clad in white studied mighty tomes in the golden glow of an old-fashioned oil lamp.

"If you know an intelligent question, you may go in and ask," we were told by a passer-by. Proud possessors of information about the "Night of Guarding," we called on the Passover Brains Trust of the Deutsche Hof. "Why is this night called the Night of Guarding?" I asked.

"Why is this night called the Night of Guarding?" the Sage, who appeared to preside over the Council, repeated our question.

"Because the evil spirits are powerless tonight" answered the one on the right. "But only if man lives in peace," added the one on the left. "Jerusalem fell because blood was spilled during Passover week."

"Thus it is clear," the President concluded, "that this night is called the Night of Guarding because we are guarded against evil. After all, it is the only night when the *Sema* recommending us to the Almighty's protection is not recited before going to sleep."

Hassidic Dance

Having paid our respects, we went over into a large hall through whose window a Hassidic dance threw spirited shadows onto the pavement. The big table had been pushed into the corner. A circle of Lithuanian white-beards let caftan tails and sidelocks fly. A stocky policeman, wearing an embroidered skullcap with his battle dress, orbited outside the circle. If one of the old ones got dizzy, he took him by the collar and lugged him over to a safe window seat. A group of red-cheeked children in nightgowns admired the dancing grandfathers from a corner.

The great-grandfather finally called them all back to the table: "The fourth cup" he said, "was yet to be drunk." So we sat down and sang "Ehad Mi Yodea," and "Had Gadya," the song of the vanity of earthly things. The bells of the Christian Quarter pealed midnight.

Convinced that the Yemenites had not yet finished their celebration, we continued our quest, finally climbing up to an especially noisy flat. There we found not Yemenites, but Jews from Tripoli jubilantly feasting their first Seder in the Promised Land. Their M.C. had difficulties making himself heard. When he spoke out the traditional wish: "Next Year in Jerusalem," one young giant interrupted "But here we are," and the entire table took it up as an improvised triumphal chant.

Fate had another Passover in store for some of the boys. The room of the Meal was a roofless wreck on the next Seder night.

Russia Ignores Jewish Entity

By Yosef Kariv

THE 50th volume of the Great Soviet Encyclopaedia, wholly devoted to the U.S.S.R., is a fat volume of 780 pages, the product of the collective work of a large team of historians, geographers, economists, scientists, jurists and critics of art and literature.

The world press noted the appearance of this volume in February by concentrating on the political tendencies which manifest themselves in it: the fact that it is dominated by the cult of Lenin and that Stalin is "integrated" in it within a set historical framework in which he occupies a rather limited place. The Encyclopaedia even criticizes him fairly severely, blaming the reverses suffered by the Soviet armies at the beginning of the last war on the lack of preparation deriving from his incorrect estimate of the political situation and his exaggerated faith in the Soviet-German pact of 1939.

For the Jew, however, perhaps the most important aspect of this volume, so rich in information of all sorts about the Soviet Union, is its paucity of material about its Jews — in fact, the nearly total absence of any reference to this minority.

Seven Million

There were about seven million Jews in Czarist Russia, making them the largest minority after the main three national groups—Great Russians, Ukrainians and White Russians. How many are there today? The new volume gives one no idea. It is true that the latest population census was taken over 20 years ago, but for other ethnic groups there are current estimates; for Jews none.

There were over three million Jews in the Soviet Union before 1940. A million or so were slaughtered by the Nazis, but the annexation of Eastern Poland, Bukovina, Bessarabia and the Baltic Republics, all of which had substantial Jewish populations, as well as natural increase, must by now have restored the number of Jewish inhabitants in the U.S.S.R. to some three million, or 1.5 per cent of the total population. After the three main Russian peoples, this is still the largest single minority in European Russia.

What is more, the importance of this minority in the cultural and economic life of the Soviet Union must be greater than its numbers, for it is an urban group with a relatively high intellectual level. Yet all one can find about the Jewish population of the U.S.S.R. in this entire volume is a score of lines or so, timidly scattered through the various chapters. The main mention of the Jews is in the chapter on "Population:"

> Two peoples — the Jews and the Gypsies — whose past is mainly bound with the southern and southwestern regions of Russia, are scattered through the European part of the U.S.S.R. and beyond its borders. The language of the Jews is Yiddish, belonging to the Germanic group (a carryover of their stay in Germany during the Middle Ages). The majority of the Jews speak only Russian, Ukrainian or White Russian. The religion of religious Jews is Judaism. The Gypsies speak the gypsy language, which belongs to the North Indian group, attesting to their Indian origin...

Condemned Groups

Does this juxtaposition of Jews and Gypsies require further comment? These were the two groups that Nazism condemned to death during the last war. In the light of this tragic memory of a common martyrdom, it is an honour to be placed side by side with the Gypsies by the authors of the Soviet Encyclopaedia. Yet the part of these two peoples in the past and the present of the Soviet Union is different enough not to have lumped them together thus, especially in light of the fact that one of them consists of three million individuals and the other of a few tens of thousands.

In the chapter that discusses the languages of the Soviet Union the Jews are again juxtaposed with the Gypsies, this time after the Armenians. Note the difference in treatment here:

> Armenian is spoken by the Armenians, principal language of the Soviet Armenian Republic; has one of the most ancient scripts (going back to the Fifth Century) and a rich secular literature; two million persons speak it. The representatives of the neo-Indian group of the Indo-European languages in the U.S.S.R. are the Gypsies, Yiddish, the language of part of the Jewish population of the Soviet Union, is related to the Germanic languages.

That is all.

Two pages are devoted to "Religion and Churches in the Soviet Union." After telling us that all the religions in the U.S.S.R. are represented by national associations that may organize congresses and conferences and publish newspapers and religious books, the authors add that the Jewish cultural associations are not organized in a national framework and that "the religious societies using the synagogues exist as separate entities."

The 12 pages devoted to the literature of the peoples of the Soviet Union mention only two Jewish names — Peretz and Sholom Aleichem. The 132 pages on U.S.S.R. history contain, unbelievably, not a single word about the Jews, individually or collectively. Even the part about the last war says not a word about the extermination of the Jews by the Germans.

All this can lead only to the conclusion that political events have borne out: Soviet Russia does not recognize the Jews as a nationality. Nowhere in the book is even the "Autonomous Jewish Region of Birobidjan" mentioned. Like the Gypsies, the Jews are shown as a scattered ethnic group which has no national life.

Important Role

It is clear that the Jews continue to play an important role in the life of the U.S.S.R., if not as Jews then as Russian citizens whose Jewishness is detected in their names — where these have not been "Russified." But while every single one of the other ethnic groups of the Soviet Union — of which there are a hundred — has been called to a national life of its own, the Jews are the only ones who are condemned to assimilation and extinction as a people.

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THE MESSAGE OF THE DEAD SEA SCROLLS

Historic Documents Came to Light at Birth of State

By Dr. Yigael Yadin

THIS year marks the tenth anniversary of the discovery of the Dead Sea Scrolls. Several books have already been written on the subject and numerous scientific papers have seen the light in learned journals. All offer evidence of the intense interest which the discoveries have aroused both among Biblical scholars, historians and theologians throughout the world and in the general public in many countries.

I cannot avoid the feeling that there is something symbolic in the discovery of the scrolls and their acquisition at the moment of the creation of the State of Israel. It is as if these manuscripts had been waiting in caves for two thousand years, ever since the destruction of Israel's independence, until the people of Israel had returned to their home and regained their freedom. This symbolism is heightened by the fact that the first three scrolls were bought by my father for Israel on 29th November, 1947, the very day on which the United Nations voted for the re-creation of the Jewish state in Israel after two thousand years. These facts may have influenced my approach to the scrolls. It was a tremendously exciting experience, difficult to convey in words, to see the original scrolls and to study them, knowing that some of the Biblical manuscripts were copied only a few hundred years after their composition, and that these very scrolls were read and studied by our forefathers in the period of the Second Temple. They constitute a vital link — long lost and now regained — between those ancient times, so rich in civilised thought, and the present day. And just as a Christian reader must be moved by the knowledge that here he has a manuscript of a sect whom the early Christians may have known and by whom they may have been influenced, so an Israeli and a Jew can find nothing more deeply moving than the study of manuscripts written by the People of the Book in the Land of the Book more than two thousand years ago.

CHAPTER I

Discovery: The Hebrew University

IN late November 1947, in what had once been a quiet suburb of Jerusalem, I first heard of the Dead Sea Scrolls. I was at the time Chief of Operations of Haganah. My headquarters were near Tel Aviv. On the 28th of November I went to Jerusalem to check on the preparedness of the Jewish population against possible Arab attack. Six thousand miles away, at Lake Success, United Nations deliberations were leading up to a resolution ending the British Mandate and recommending the establishment of a Jewish State.

I spent several hours at the underground Jerusalem Haganah Headquarters, toured the city with the Haganah commander, and just before returning to Tel Aviv I went to visit my parents. My father, Eleazar L. Sukenik, was the Professor of Archaeology at the Hebrew University. I found him in a state of high exhilaration, eyes glowing with excitement. 'What shall I do?' he asked me after our exchange of *shaloms*. 'Shall I go to Bethlehem? I must. First thing in the morning. What do you say?"

I gathered that he had made an exciting archaeological discovery but I could not guess what it was. He had returned only a few months earlier from a lecture tour in the United States and had not yet resumed digging. I hadn't the time to unravel the mystery on my own; I was due back at headquarters. I bade my father sit down quietly and begin at the beginning. I confess that by the time he was half way through his story, problems of defence had receded from my mind and I was transported in time and place from Jerusalem, 1947, to the Dead Sea of two thousand years ago. For what had excited my father was a glimpse of the parchments which have now become famous as the Dead Sea Scrolls. He was the first scholar to recognise these parchments for what they were, the first to detect the first scroll as the most ancient surviving manuscript of the prophet Isaiah, the first to record the opinion, later confirmed by the Carbon 14 test, that it was at least a thousand years older than the earliest previously known copy and the first to acquire three of the scrolls for the Hebrew University.

What had happened came out with a rush as my father began talking, words tumbling over each other as he told this tremendous tale of what he was convinced were the most ancient Hebrew documents in the world, and which he felt were almost within his grasp. He was certain that he would succeed in acquiring them as a perpetual Jewish heritage, for he found something symbolic in the thought that this was happening at the very moment when Jewish sovereignty in Palestine was about to be restored after almost two thousand years — the very age of the parchments he had seen.

'It all started on Sunday,' he began. Sunday was the 23rd of November, five days earlier; it was now Friday. 'When I got to my office at the Hebrew University on Mount Scopus, I found a message from a friend, an Armenian dealer in antiquities, asking me to get in touch with him immediately. He is a most trustworthy person, and I knew that the matter must be urgent and important for him to telephone me on his day of rest. But I had lectures all the morning and my students were waiting. It was not until the afternoon that I was able to speak to him. He told me that he was most anxious to show me some items of interest. I asked him what they were, but he said he could not tell me on the telephone. He urged an early meeting. We fixed it for the next morning. The place we chose was the gateway to Military Zone B.'

First Look: Across Barbed Wire

THE British security forces had recently divided the city into military zones, each marked off with barbed wire barriers and guarded by sentries; movement from one zone to another was possible only with an official pass, and neither my father nor his Armenian friend had one. So they had arranged to meet at the barrier dividing their two zones, and the whole momentous conversation was carried on across a barbed wire fence.

My father went on: 'When we met, my friend pulled from his briefcase a scrap of leather. He held it up for me to see. On it I noticed Hebrew script, but I could not make out the words. I asked him what it was and his story was so fascinating that I almost forgot the sickening presence of the barbed wire between us. He said that one of our mutual friends, an old Arab antiquities dealer in Bethlehem, had come to him the previous day with a tale of some Bedouin who had called on him bringing several parchment scrolls which they claimed to have found in a cave near the shores of the Dead Sea, not far from Jericho. They had offered to sell him the scrolls, but he, the Arab dealer, did not know whether they were genuine. He had therefore brought them to my Armenian friend. He, too, had no knowledge of whether they were really ancient manuscripts or a fairly recent product. He wanted to know from me whether I considered them genuine and if so whether I would be prepared to buy them for the Museum of Jewish Antiquities of the Hebrew University.

'I was in a difficult situation. If I gave him an immediate affirmative answer, I would be automatically committed to their purchase, since we had known each other long enough for each to trust the word of the other. I hesitated a few minutes, straining my eyes to peer through the loops of barbed wire in an effort to make out the letters on the scrap of leather. Strangely enough, as I gazed at the parchment, the letters began to become familiar, though I could make no immediate sense of the writing. They resembled letters which I had found on several occasions on small coffins and on ossuaries which I had discovered in and around Jerusalem, in some ancient tombs dating back to the period before the Roman destruction of the city. I had seen such letters scratched, carved and, in a few cases, painted on stone. But not until this week had I seen this particular kind of Hebrew lettering written with a pen on leather.

'My first thought was that this was possibly the work of some forger, who had conceived the idea of imitating the script on leather. But this thought stayed with me for barely a moment. As I continued to peer, my hunch became stronger and stronger that this was no forgery but the real thing. I decided to risk buying the scrolls, of which this was a fragment, for the University. I asked my Armenian friend to proceed at once to Bethlehem and bring back some more samples. I asked him to telephone me when he got back and in the meantime I would try and get a military pass so that I could visit him at his store and examine the parchments more closely.

'He telephoned me yesterday (Thursday, 27 November) to say that he had some additional fragments. I raced over to see him, entering Zone B with my newly acquired pass. I sat in his shop and tried to decipher the writing. It was written in a very good, clear hand, and resembled, even more closely than the first sample, the alphabet on the stone ossuaries. I was now more convinced than ever that these were fragments of genuine ancient scrolls. We resolved to go together to Bethlehem and start negotiations with the Arab dealer for their purchase. We arranged to go today, but I'm afraid I have been very foolish. I was so excited when I got home yesterday that your mother asked me what it was all about. I told her, and I was silly enough to add that I was going to Bethlehem today to see the Arab dealer. You should have heard her reaction. She said I was crazy even to think of making such a dangerous journey entirely through Arab territory at a moment of high tension, likely to explode at any minute with the passage of the U.N. resolution. And so I had to put off for the moment, but I cannot, I cannot sit here doing nothing. What shall I do? Shall I go to Bethlehem?'

I was silent for a few minutes while my father mused aloud, his mind swinging from anxiety over Palestine and what would happen at Lake Success to anxiety over this new discovery. For years his mind had free-wheeled round the possibility of ancient Hebrew scrolls being turned up by the archaeologist's spade. He had often been asked: 'Is there any chance that excavations in Palestine, cradle of the Bible, will bring forth ancient Hebrew books which may shed further light on the Bible?' My father's answer had usually been that the humid climate of Palestine was unsuitable for the preservation of organic matter, which includes manuscripts of papyrus, leather or parchment. This opinion had been shared by every archaeologist who had ever worked in the country. My father was therefore weighing in his mind all the pros and cons as to the genuineness of the scrolls. His worries were aggravated by the responsibility he was assuming in buying them for the Hebrew University, perhaps spending public funds on a forgery.

What was I to tell him? As a student of archaeology myself, I felt that an opportunity of acquiring such priceless documents could not be missed. On the other hand, as Chief of Operations of Haganah, I knew perfectly well the dangers my father would be risking in travelling to Arab Bethlehem. And as a son I was torn between both feelings. I tried to hedge, but, before leaving, son and soldier won and I told him not to go. I bade him and my mother *shalom* and left for Tel Aviv. Fortunately my father disregarded my advice and next morning left for Bethlehem. But I did not discover this until later.

As I drove back to headquarters that late afternoon, I found myself infected by my father's excitement. My thoughts were a montage of a U.N. Assembly meeting, with a forest of hands rising in favour of the establishment of a Jewish state, a picture of Jerusalem under Arab attack, and a peaceful scene of scribes seated near caves on the shore of the Dead Sea, inscribing words of immortality on leather scrolls to be found, two thousand years later, by Bedouin chasing a stray goat. And always, as I drove, I kept coming back to my father's symbolic thought that these relics of the period just before the destruction of Jewish independence were almost within our grasp, at the very moment when our independence was about to be restored. I reached Haganah headquarters in Tel Aviv. Within minutes I was grappling with the immediate problems of defence, poring with my colleagues over intelligence reports from all over the country, sitting with my operations staff making plans to defend isolated Jewish settlements and the populations of the cities, worrying about how to dispose our comparatively meagre forces and limited fire-power to maximum advantage.

Next day was the 29th of November. On this day the United Nations passed the 'Jewish State' resolution with the necessary two-thirds majority. Everywhere there was jubilation.

With each day the attacks mounted, growing in scale, scope and intensity through December and the first five months of 1948. In May the Palestine Jewish leaders proclaimed the rebirth of the State of Israel. A few hours later Egyptian planes bombed Tel Aviv, and next day came the declaration of war on Israel by seven neighbouring Arab States.

There was little opportunity during the early battles for talks with my father on his discoveries. It was more than a month after our first talk that I had the chance of seeing him. (I was visiting Jerusalem because a group of our co-operative settlements were under heavy attack by the Arab Legion.) It was only then that I found out that the day after I had left him, and on the very day that the United Nations Resolution was carried, he had, this time without telling my mother or indeed anyone else, and in disregard of my advice, met his Armenian friend and gone with him to Bethlehem. There he had made arrangements for buying the Dead Sea Scrolls.

I remember well the details of his story of this trip to Bethlehem. But in 1953, after my father's death, I was going through his papers and found an account of this episode in his private journal and will quote his own words:

Prof. Sukenik's Own Story

I HAD planned to meet my Armenian friend again on November 28 and go with him to the Arab antiquities dealer. But my wife had been particularly adamant against my going, in view of the danger. And so I had reluctantly to call off the meeting. Later in the day, my son, Yigael, came in from Tel Aviv and was as excited as I was when I told him of the scrolls. But he, too, indicated, though not as vehemently as his mother, that perhaps it was not too wise. He was only with me for a short while as he had to return to his headquarters in Tel Aviv.

Later in the evening I listened to the radio and heard that the United Nations, which had been expected to vote on that day, had postponed its decision. Here I thought was my chance. For I believed that the Arab attacks would begin immediately after the vote, and if I were to go to Bethlehem it would have to be before. I therefore resolved to make the journey next morning, the 29th, and this time I decided not to tell anyone.

Next morning I telephoned my Armenian friend and told him I was coming over to see him right away. Armed with my pass I entered Zone B once again and went straight to his store. I told him I was ready to go with him to Bethlehem.

We took the bus. I was the only Jewish occupant. The rest were Arabs. All of us felt the tension in the atmosphere. My friend told me later that he had really been scared stiff by the responsibility he had assumed by bringing me on that journey. But it passed without incident.

When we arrived in Bethlehem, we made straight for the attic of the Arab house in which the antiquities dealer, Feidi Salahi, lived. Among the Arabs it is considered bad form to plunge immediately into business, and so, restraining my crude European behaviour, I followed local custom and made polite queries about his health and the well-being of his family, while we sipped coffee. But I don't know how I managed to disguise my eagerness and impatience. I was on tenterhooks all the time.

Our polite exchanges lasted half an hour. It seemed more like a year; and then our business talk started. I was grateful to my Armenian friend for sparing me the delicate task of opening. He asked the Arab dealer to tell us the story of the Bedouin. I had already heard it but it was a good tale. He told us how these Bedouin had come to him with "leather bundles." They had been moving with their goats along the north-western shore of the Dead Sea. While searching for a stray goat, they had stumbled across an opening in the rocks overlooking the sea. It excited their curiosity. They threw stones into the cavern and were surprised to hear a strange sound, as if the stones had hit and broken a piece of pottery. But they were too busy with their flocks to investigate, and so they returned the following day. Crawling into the cave they found themselves in a narrow crevice. On the floor were eight earthenware jars, five on one side, three on the other. Several of these jars were still covered with upturned dishes. Inside the jars they found bundles of leather, some wrapped in linen. While groping inside the jars, they accidentally broke some. For several weeks they had wandered about with the bundles, showing them occasionally to friends in their tribe who had visited them in their tent. They then decided to come to Bethlehem, the commercial centre of the Bedouin from the Judaean desert, and see whether they could get some money for their find. (1)

One of the Dead Sea Scrolls (the "seventh") as it was found. Unrolling was a formidable problem. How it was done is told by Dr. Yadin in a later chapter.

He then brought out two jars, in which the bundles had been found, which he offered for our inspection. They were of a shape unfamiliar to me. He then carefully produced the leather scrolls. My hands shook as I started to unwrap one of them. I read a few sentences. It was written in beautiful Biblical Hebrew. The language was like that of the Psalms, but the text was unknown to me. I looked and looked, and I suddenly had the feeling that I was privileged by destiny to gaze upon a Hebrew scroll which had not been read for more than two thousand years.

I examined the other leathers, while all the while I was wondering what to do next. I wanted to buy them and I wished to take them home with me then and there. But I had no serious amount of money with me and in any case it would take days to settle upon a price for such objects, for there is a special pattern to Arab bargaining, and a quick deal has no flavour. I therefore told the dealer that I was much interested, would probably wish to buy, but I should like to take them home with me for further scrutiny. I promised to let him know my decision, through our mutual Armenian friend, within two days. He agreed and wrapped the scrolls in paper. Tucking them under my arm we parted with friendly *salaams*.

Descending from the attic, my Armenian friend and I made our way to the Bethlehem market place where the Jerusalem bus was filling up. All around were groups of Arabs, some sullen and silent, others gesticulating wildly. I don't think it was imagination that made me sense a heightened tension in the atmosphere, but there was no incident. The package under my arm must have looked like a bundle of market produce. We entered the bus and reached Jerusalem safely. At the Jaffa Gate we got off and my companion let out a deep sigh of relief. As I bade him farewell, he exclaimed: *'Alhamduhillahi* — thank God we have returned safely.' I left him and hurried home with my precious parcel.

I made straight for my study and unrolled the leathers. As I read the texts, I became more and more convinced that my first hunch had been correct and that I was witnessing a discovery of tremendous importance. I was enthralled by the beauty of the Hebrew. But the identity of the texts still eluded me. I looked up the Apocryphal books in my library to see if I could find parallels, but there were none. Here, then, were original texts. Nevertheless, unwilling to rely on my own judgment alone, I hastened out into the evening and called on several of my university colleagues who specialized in the Hebrew language and ancient literature. I asked if they had knowledge of these texts. They had not. I went home and sat reading the manuscripts. In the morning I had resolved to buy them, though it took another day before I was able to telephone my Armenian friend and instruct him to inform Feidi Salahi that I was buying the scrolls.

Combination of Historic Events

WHILE I was examining those precious documents in my study, the late news on the radio announced that the United Nations would be voting on the resolution that night. My youngest son, Mati (who later became a pilot and was killed in action on a mission against an Egyptian warship during the War of Independence), was in the next room, twiddling radio knobs in an effort to get New York. He was tuned in to the United Nations and was following the speeches before the vote. From time to time he would give me a brief commentary on what had been said. It was past midnight when the voting was announced. And I was engrossed in a particularly absorbing passage in one of the scrolls when my son rushed in with the shout that the vote on the Jewish State had been carried. This great event in Jewish history was thus combined in my home in Jerusalem with another event, no less historic, the one political, the other cultural.

News of the United Nations' decision spread like wildfire through the city. Soon the streets were thronged with cars from which cheering youngsters were shouting the announcement to any who might have missed it on the radio. I could not remain indoors. I went out to share the joy with Jewish Jerusalem. Outside the building of the Jewish Agency there were massed throngs. I felt myself bursting with my own news. I had to tell someone about the great discovery. I searched for friends, and was delighted to spot two nearby among the crowd: Dr. Yalon, the celebrated Hebrew grammarian, and Yitzhak Ben Yechezkiel, the writer and collector of Jewish folk tales. My news bubbled forth. I do not know whether they believed me or even whether they heard what I was saying, but in the turbulent emotional joy of that night, and sensing that I was transmitting something exciting, they responded with unrestrained delight.

A few days later, on my way to my lectures at the University on Mount Scopus, I met a friend who was an official in the University Library. I was still full of my news and told him about it. His eyes seemed to grow wider and wider as I told my tale, and then, to my astonishment, he capped it with a remarkable coincidence. A few months earlier, he said, the University Library had received a letter from Dr. Magnes, the University President, telling them to send two of their officials to the Syrian Monastery of St. Mark in the Old City to look at some manuscripts in the possession of the Metropolitan. He, together with another official, had been chosen to go. When they got there, the Metropolitan Mar Athasius Samuel had told them that the manuscripts had been lying for a long time in the library of one of their monasteries near the Dead Sea. He wanted their opinion on their age and contents and on whether the University Library would be willing to buy them. They took the view that the scrolls did not seem to be very old, but suggested that the texts seemed to be Samaritan and advised that a specialist in Samaritan books be sent to examine them further. They had telephoned some weeks later to find out whether the Metropolitan still wished them to send the specialist, but he was away. And that's where the matter stood then.

Offers from Across the Lines

ALL this had happened a few months earlier while I was on sabbatical leave in the U.S. I was hearing about it for the first time. But as my friend spoke, it became clear to me that the scrolls that he had seen at the monastery were probably from the same batch as mine, and he had been told the story of their having lain a long time in a Dead Sea monastery library simply as a blind. I felt like rushing straight to St. Mark's to examine the texts, but the entrance to the Old City was already blocked by Arab groups. However, if my theory was correct, I felt it important that any future negotiations, should they be reopened by the monks of St. Mark's Monastery, should be handled on our side by me. I therefore went to Dr. Magnes and received his authority.

A few days later I received a telephone call from the Armenian telling me that he hoped to get some more scrolls from the same source fairly soon. The problem of money began to worry me. I imagined I would have to pay several hundred pounds if many more scrolls became available and I wondered where I could lay my hands on such a sum. I went to my bank and asked for a personal loan of £1,500. Since I did not wish to embarrass the manager, who might respect my scholarship but not my financial status, I offered my small house in Rehavia as a mortgage. This he accepted and I was given the appropriate forms of sureties to sign. (Prospects later became brighter for the raising of the purchase price from public funds, and my father was accordingly persuaded by friends to discontinue his efforts to receive the personal loan. — Y.Y.)

Meanwhile the security situation in Jerusalem became increasingly grave. Communication between the two communities in the country almost ceased. In Jerusalem, Arabs and Jews dared not enter each other's quarters. But ignorance of what was happening to the other scrolls gave me no rest. Despite the warnings of my Armenian friend, I several times went into his quarter to meet him and to urge him not to let the matter drop but to keep going to Bethlehem to prod the Arab dealer there to get whatever else he could from the Bedouin.

I had not read at that time the complete texts of the scrolls in my possession. I had read only those parts which unrolled with ease. The work of unrolling ancient manuscripts is delicate, for the danger of disintegration is high. It calls for specialist skills. Fortunately we found in Jerusalem among the Jewish refugees from Germany such a specialist, Dr. Z. Bickerkraut. As he worked and as we read each fragment which he unrolled we were astonished by the contents. Brought to light was an Apocalyptic work of unknown origin, in beautiful Biblical Hebrew, which told of a battle between the Sons of Light (the Jews) and the Sons of Darkness (the Edomites, Moabites, Syrians and other neighbouring peoples). Another unroll revealed chapters of Hebrew verse which read like Psalms.

One day towards the end of January 1948, I received a letter from the Arab quarter of Jerusalem. It had taken three days to come from the other side of the city. The letter was from an acquaintance of mine, a member of the Syrian Orthodox Christian Community, in whose grounds near Talpiot I had made, two years earlier, the discovery of an ancient Jewish tomb, dating from the first century C.E. In his letter the Syrian wrote that he wished to show me some ancient Hebrew scrolls which he had in his possession and wondered where we could meet. We decided on the YMCA building in Jerusalem. This was then in military Zone B. I equipped myself with the necessary pass.

At that time the YMCA building was much used as a meeting place for Arab leaders. In order not to arouse too much comment I packed several books under my arm and entered the YMCA as if I were about to change these volumes at the library. I saw many Arabs sitting on the terrace. They looked somewhat startled to see a Jew enter this building and they must have thought me a crazy bookworm to think of using the YMCA library at such a time. I was happy to spot my friend among the sitters. The YMCA librarian, who was also a Syrian Orthodox Christian, and who had been apprised of our meeting, saw me and ushered me into a private room. He asked me to wait a few moments; shortly afterwards my friend appeared. From a safe in the room the two of them produced several ancient scrolls which they put on the table. There to my great joy I saw a scroll containing what looked to me like the entire book of Isaiah.

I glanced at the other scrolls and it was clear to me that these were of the same origin as those I had myself obtained from the Bethlehem dealer. Within a few minutes the following fact had been established: my Syrian friend had really bought them from a Bedouin of the same Ta'amira tribe who had brought the other scrolls to the Bethlehem dealer. According to him these scrolls now belonged to the Syrian Metropolitan and to himself. He asked my opinion on their genuineness and I replied that I considered them to be old manuscripts. I added that I would be willing to buy them for the Hebrew University and I suggested that I should take them home for further examination. I also wished to show them to Dr. Magnes, the president of the University. I promised to bring them back within a few days. He agreed to this proposal. I accordingly took the manuscripts with me and went home.

Meeting at the Y.M.C.A.

I was still unable to make up my mind about the price that should be offered to the Syrian. I was convinced however that this batch of scrolls would certainly be more expensive than the first. Moreover, knowing something of the mentality of oriental antiquities dealers, I was well aware that whatever I offered he would always think that he could get more from somebody else. How right he was! But I had the feeling that if I were not merely to offer, but actually lay on the table, two thousand pounds sterling, he would not be able to resist. But where was I to lay my hands on such a sum? I went again to my bank to ask for the loan but alas, the political and military situation was by then so grim that I was refused. How bitterly I now regretted that I had permitted myself to be dissuaded from raising that loan earlier. However, the money had to be found and I decided to ask the Jewish Agency for it.

Unfortunately, its headquarters had shortly before been moved to Tel Aviv, and communications between Jerusalem and Tel Aviv were neither regular nor safe. I went to the Director of the Bialik Foundation, the literary institution of the Jewish Agency, to find out if he had any means of getting in touch with Tel Aviv. He told me that Mr. Isaac Gruenbaum, member of the Executive of the Jewish Agency and its representative on the Bialik Foundation, was in Jerusalem, and he offered to bring him to me the next day. This was the day when I promised I would return the scrolls to the Syrian at the YMCA. To my deep regret circumstances made it impossible for them to see me and I had to leave for my meeting at the YMCA without having contacted them.

It was Friday the 6th of February that I made my way again to Zone B with the precious scrolls in my hand. I feared that I might never see them again. In the YMCA the Syrian was waiting for me. Almost his first question was: 'How much do you offer?' I countered by asking him to name the price. Neither of us would name the figure and we finally arranged to meet the following week at the Yugoslav Consulate. He on his side would bring with him the Metropolitan and I would bring with me Dr. Magnes, and we would try to reach agreement. I walked home slowly. The deserted streets fitted my mood of empty depression.

Shortly after my return the two members of the Bialik Foundation came to see me. Too late, alas, to see the borrowed scrolls. I showed them instead some fragments of the scrolls already in my possession and Mr. Gruenbaum was so impressed that he promised to go the very next Sunday to Tel Aviv to talk the matter over with Mr. Ben-Gurion.

A few days later he returned to Jerusalem and told me that the Jewish Agency leaders had been so impressed that they were willing to put at my disposal any sums I needed for the purchase of the scroll. Weeks passed but the promised letter from the Syrian, confirming the meeting at the Yugoslav consulate, did not arrive. Eventually I received a letter informing me that they had decided not to sell. They preferred to wait until the world was once again open to them, and they could find out the market price. I later discovered what had happened. Some two weeks after I returned the scrolls one of the Syrian priests had gone to the American School of Oriental Research and had met some of its members. The Americans had managed to obtain permission to photograph and publish the scrolls, assuring the priest that they would be able to get far higher prices for the scrolls in the United States.

Thus the Jewish people have lost a precious heritage.

So my father believed — a belief in which he died in 1953. He was not to know that the scrolls were to be restored to the Jewish people and permanently housed in Jerusalem, and that I, his son, in the strangest possible way, would have something to do with their acquisition.

This ends the saga of the first three scrolls and how they came into the possession of the Hebrew University. These scrolls are The War of the Sons of Light against the Sons of Darkness, The Thanksgiving Scroll and a scroll of the prophet Isaiah. (This is now known as 'Isaiah MS 2'; one of the four scrolls we acquired later was also a copy of Isaiah, which is now called 'Isaiah MS 1'.) It was my father's fortune to see part of these scrolls published during his lifetime. In his diary I found the following words written on the 1st of December, 1947: 'I have read a little more of the leathers. I tremble as I think about them. This may be one of the greatest discoveries in the country — a discovery of which we could never have dreamt.' How right he was!

(Copyright)

(To be continued)

EDITOR'S NOTE: In Chapter 2 of his book Dr. Yadin describes how the Metropolitan of the Monastery of St. Mark smuggled the Scrolls out of Jordan to the U.S. after allowing the American School of Oriental Studies in Jerusalem to photograph some of the manuscripts. The Metropolitan was unable to sell the Scrolls in the U.S. as they were not regarded as "collectors' items" and he eventually advertised their sale for a comparatively small sum. How the advertisement was followed up by Dr. Yadin himself and how the deal was closed through intermediaries reads like a detective thriller and is described by the author in Chapter 3.

Next Monday: The Post will present Chapter 4, "The Caves of the Scrolls."

(1) We learned later that some of the scrolls had been acquired by a Syrian Orthodox Christian antiquities dealer some time earlier, and that he sold them to the Syrian Metropolitan of the Monastery of St. Mark in the Old City of Jerusalem.—Y.Y.

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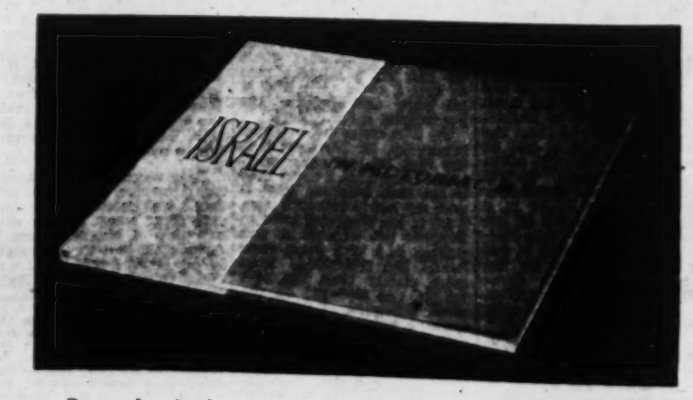

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BITTER BATTLE LIBERATED HAIFA

Victorious Seder Celebrated in First Flush of Freedom

By Lee Heiman

PASSOVER—the Festival of Freedom — has a very special meaning in Haifa this year, for it was ten years ago that the Carmel City celebrated its liberation as it sat down to the Seder.

On Tuesday, April 20, which in 1948 was four days before Seder night (that year it also fell on Friday), the Haifa Hagana Headquarters at the Kupat Holim Building at 9 Rehov Geula on Hadar Ha-Carmel received an urgent message stating that British forces were pulling out of Haifa and concentrating in the harbour area, pending final evacuation of Palestine. The message also said that British authorities were notifying the Arabs of the exact evacuation time table, as if inviting them to move right in and take over all abandoned British strongholds, camps and positions.

Not a minute was to be lost if Haifa was to be saved and the Hagana command, which had prepared a plan of action for just such an emergency, moved quickly and with determination.

The massive three-storey Arab Committee Building at Salah e-Din Street (today 29 Rehov Hagiborim) was chosen as the initial point of attack. Once the big Rushmiya bridge, Hadar's only link with the Bayaide suburbs, was cleared and captured, Eastern Haifa would be surrounded, and the whole left flank of Arab downtown positions rolled up with little effort. Even today, in spite of numerous new apartment houses that have mushroomed on both sides of the Rushmiya Canyon, the big bridge is still dominated by the old Arab Committee house. Ten years ago, the field of fire from machineguns set up on its roof and in the windows was virtually unlimited, commanding the bridge and all its approaches and severing Jewish Haifa's only link with the suburbs.

Battle's Beginning

The Battle of Haifa commenced at 30 minutes past noon on Wednesday, April 21. The Palmach assault group which was to capture the Arab Committee building in a daring surprise strike jumped off from the Industry House, the last building in Rehov Herzl, and rushed down across the bridge in two "armoured coffins," as the home-made armoured cars of the period were aptly named. Numbering one officer and 30 soldiers and armed with two light machineguns, 25 rifles and 14 sub-machineguns, the group stormed the building before the stunned Arabs could recover from surprise.

Several weeks earlier, a Stern Group sabotage squad had blasted the main entrance to the Arab Committee House by catapulting a barrel filled with explosives out of a speeding truck. To prevent another explosion from shattering the building, the Arabs had then put up a thick reinforced concrete wall, three metres high, to shield the front wall of their stronghold from the street side; but the driver of the leading armoured truck, which negotiated the bridge without being fired upon, backed it up expertly to the concrete wall so that the first assault squad jumped right into the building entrance without being intercepted.

The four Arabs who manned a machinegun here were wiped out with grenades and the Palmach soldiers stormed upstairs to clean up the machinegun nests on the second floor.

In the meantime, heavy Arab fire was opened on the second vehicle from buildings on both sides of the street, but its driver parked it at right angles to the first "coffin," thus creating a dead zone through which the remaining two squads rushed into the building, shielded from Arab bullets by the armour and conerete wall.

Two Israelis were killed and three wounded in the first rush. The Arabs suffered about a dozen dead, including their commander who remained at his post till the end, firing calmly at the advancing Israelis till a tommy-gun burst cut him down.

Our soldiers rushed from room to room, throwing grenades and sweeping all corners with submachinegun fire and by 1 p.m. the Arab Committee Building was ours.

Enraged Counter Attacks

The enraged Arabs moved up hundreds of their best fighters from all over Haifa, set up dozens of machine-guns and several mortars and launched the first of their 17 successive counter-attacks. Without food, water and with only a few rounds of ammunition per man, the small Palmach assault unit held out against odds of 15 to one. By nightfall, most soldiers in the group were either dead or wounded but the battle still raged. The unit's wounded suffered from lack of water and medical attention but five separate attempts to relieve the valiant Palmach garrison failed under withering Arab fire, which knocked out four Israel armoured cars.

A fifth car, in a surprise dash from the nearby Naveh Shaanan road, succeeded in throwing a sack of ammunition into the building's entrance as it rushed by, but the welcome package fell outside the protective wall, in a spot covered by Arab fire.

The ingenious Palmach men fashioned a long hook out of old wire and scrap iron and dragged the sack into the ground-floor hall. The 2,000 rounds of rifle ammunition inside enabled the gallant defenders to beat off renewed Arab attacks at dawn.

By Thursday noon, in the 24th hour of battle, the attacking Arabs had lost over 200 in dead and wounded but Hagana deputy battalion commander who had directed the Rushmiya Bridge operation and knocking out the communications centre.

After indiscriminate shooting in all directions, the British column moved out towards the harbour and the Arab population of Eastern Haifa followed them *en masse*, thus commencing the exodus of 70,000 out of Haifa's 75,000 Arabs.

Still, Arab resistance along the Salah e-Din Street line continued for three more hours, and it was not before 5 o'clock on Thursday afternoon that the gallant storm group soldiers were relieved after 29 hours of continuous combat without food, water or sufficient ammunition.

All three squad leaders were killed in action, the assault group commander was wounded twice and the few uninjured soldiers suffered from exposure in the cold night, having given their battledress and sweaters to the shivering and feverish wounded.

The capture and heroic defence of the Haifa Arab Committee building has hardly been equalled in the annals of street fighting. It served as the opening move in the all-out assault against Arab districts of Haifa.

Down the Stairs

WHILE the main Arab effort was diverted towards the Rushmiya Bridge sector, three Hagana companies jumped off at dusk from the May Cinema salient which protruded into the Arab-held areas. One company moved down Rehov Shapiro into the *Burj* and towards the Central Telephone Exchange, where it linked up with the other company, which stormed down the May Cinema Stairs towards Stanton Street.

Once there, both companies started rolling barrels of explosives down the steep street. Fitted with rubber tires, the barrels bounced down into the heart of the Arab districts where they exploded with ear-shattering noise, razing entire buildings and starting fires and blazes.

The third company moved from May Cinema towards Prophets Stairs where it stormed Houses Number 17, 19 and 21 — which had been turned by the Arabs into small forts. The three houses were captured by midnight, after bitter room-to-room fighting, but it was impossible to cross the narrow Prophets Stairs alley because of the heavy fire directed at it from all windows of the Palestine Railways Administration building (Khoury House), which served as the Arabs' front-line headquarters and main stronghold. Hagana saboteurs rolled some explosive barrels down the alley stairs and, exploiting the momentary diversion, blew a large hole in the outer wall of the Palestine Railways compound.

The attacking company rushed into the courtyard, where it was greeted by a shower of hand grenades and bullets. The saboteurs crept up to the main building, blew a large hole in its western side and enabled the storm squads to by-pass the barricades and death traps.

Stiff Resistance

The Arab garrison had really put up a heroic resistance. It refused to surrender and the fighting raged from room to room and from floor to floor till the Hagana commander saw that he was losing men at a faster rate than he could replace them. Pulling out of the building's upper floors, he burned them down with incendiary bombs.

This was done at dawn, but the courageous Arab garrison continued fighting till it perished in the flames. One sniper continued firing till the blaze enveloped him.

This was the high point of Arab resistance. With the loss of Khoury House and the Rushmiya Bridge positions, the fighting spirit seemed to go out of Haifa's Arabs. They fought for ten more hours in the Old Town, Hamra Square and the Old Commercial Centre but the backbone of their military effort was broken by the three-pronged attack.

On Thursday afternoon, the three Hagana columns moving down from Hadar captured the Wadi Nisanass district and linked up with the Jewish garrison of the besieged New Commercial Centre. Isolated pockets of resistance were mopped up late at night, when the Haifa Arab committee offered its unconditional surrender and asked the British to evacuate all Haifa Arabs to the Lebanon despite the attempts of the Hagana Command to persuade them to stay in their homes. Thus on Friday, the eve of Passover, the Hagana Command and Mayor Shabetai Levy announced: "Haifa is ours..."

TEN YEARS AGO

Zionist Commission: Weizmann's Letter to Balfour

UNPUBLISHED CORRESPONDENCE RECALLS FIRST APPEASEMENT OF ARABS

THE arrival of the "Zionist Commission" in Palestine exactly 40 years ago today in response to a request from the British Government was the first practical outcome of the Balfour Declaration.

The principal objects of the Commission were to form a link between the local Jewish population and the British Authorities, to coordinate relief activities, to help in the organization of Palestinian Jewry, to prepare the establishment of the Hebrew University and above all to draw up plans for the future development of the Jewish National Home.

The Commission were to include Zionist representatives from all Allied countries. However, American Zionists were prevented from sending delegates by their Government, since the U.S. was not at war with Turkey and the delegates from Russia could not leave in time. Thus, in addition to Dr. Chaim Weizmann, the Chairman, the Commission at first included Josef Cowen and Leon Simon, an old Herzlian and a disciple of Ahad Ha'am respectively, representing the English Zionist Federation; Dr. David M. Eder, a well-known psychologist, delegated by Israel Zangwill's "Jewish Territorial Organisation" but soon to become a passionate Zionist, and Professor Sylvain Levi, one of the anti-Zionist leaders of the "Alliance Israelite Universelle." Mr. Israel Sieff acted as secretary to the Commission and Major Ormsby-Gore (the present Lord Harlech) was attached to them as liaison officer with the Military Authorities. Major James De Rothschild, looking after the interests of his father's colonies, was also loosely connected with the Commission and finally there was in their entourage the controversial figure of Aaron Aaronson, who acted as a kind of unofficial representative of Justice Brandeis, the American Zionist leader.

After a triumphant welcome in Tel Aviv, the Commission soon confronted grim reality. The following copy of a letter (or draft of a letter) from Chaim Weizmann to A. J. Balfour, the British Foreign Secretary, dated May 30, 1918, shows how many of the problems which later disturbed relations between the Mandatory Power and the Zionist Movement were germinating even then. It is preserved in the Central Zionist Archives.

Dear Mr. Balfour,

...We arrived in Palestine at a very unfortunate moment. Owing to the serious events in France, the campaign here was brought to a sudden stop, and the great hopes raised by the victorious onrush of the British troops and the capture of Jerusalem have not yet been realized.

The Arabs... worship one thing, and one thing only — power and success. Hence, while it would be wrong to say that British prestige has suffered through the military stalemate, it certainly has not increased... Rumours sinister and absurd, exaggerations of all sorts, circulate very rapidly here, and an atmosphere is created very quickly. It is not exactly dissatisfaction, but it is uncertainty, a lack of firm ground — a haziness in the outlook and a sitting on the fence.

This has naturally made the British authorities rather nervous, and... they have to watch carefully and constantly that nothing should happen which might give the Arabs the slightest grievance or ground of complaint. In other words, the Arabs have to be "nursed" lest they should stab the army in the back. The Arab, quick as he is to gauge such a situation, tries to make most of it. He screams as often as he can and blackmails as much as he can.

* * *

The first scream was heard when your Declaration was announced. All sorts of misinterpretations and misconceptions were put on the declaration. The English, they said, are going to hand over the poor Arabs to the wealthy Jews, who are all waiting in the wake of General Allenby's army, ready to swoop down like vultures on an easy prey and to oust everybody from the land. German agents fostered these notions, and the anti-Zionist propaganda soon turned out to be anti-British.

The British authorities here and in Egypt tried their best to allay fears and suspicions, and were quite successful in all cases where genuine and fair-minded people were concerned; but of course they were bound to fail in the majority of cases, because the majority does not wish to be convinced. It must be added also that the authorities had no very clear conception of the aims and aspirations of the Zionist movement, and very often laboured under grave misconceptions. You know that a good many non-Jews — I won't say most of them — always envisage only one type of Jew, the financier, the exploiter, the stock-broker... But the British made one fundamental mistake — they did not realise that these Jews are opponents to Zionism, and so they unjustly let us suffer for the sins of our enemies.

You will therefore realise, dear Mr. Balfour, that we found ourselves in an atmosphere very unfavourable to our work.

The British viewed us with suspicion, the Arab with hostility, the rich Jews of Egypt with indifference. At home a carefully planned attack was launched against us just at the moment when we set foot on Palestinian soil. The whole political and military situation was very unstable, the Military Authorities here were preoccupied. Meanwhile our friends in the Jewish colonies and towns were full of hopes and expectations. So on the one hand we were hailed as the precursors of the Messiah; on the other hand we were mistrusted as the vanguard of a set of capitalist exploiters...

We started our work under these mixed auspices, and we should not have been able to carry it on for very long but for the good will and great assistance of the Commander-in-Chief and his immediate entourage, and the guidance of the Chief Political Officer, General Clayton, his assistant Colonel Deeds, and last but not least our own pilot Major Ormsby-Gore. The time has not yet come to give a full and just appreciation of what his guidance and assistance have meant to the Jewish cause, but it is only fair to state now that it has made it possible for us to face with courage and confidence an extremely difficult and complex situation. I should be guilty of lack of taste if I were to express my appreciation of the personalities mentioned in trivial words of gratitude. I am convinced that history will register their deeds as among the finest achievements of British statesmanship.

* * *

Having dealt with the "Imponderabilia" of the situation I may be permitted to turn to a description of the concrete realities.

One of the objects of our mission was to organize the Jewish community here, to conduct the work of relief, to help in the development of our schools, etc.... Our chief object is of course to lay plans for the future, to examine exactly by what ways and means the establishment of the national home can be effected. We have therefore had to ask ourselves whether the present state of things in the country, which may of course only be transitory, is favourable to our plans or not; and whether again this transitional stage is not likely to leave some permanent trace behind, which may determine the orientation of policy in the future.

The British Administration here is guided by one fundamental principle laid down in the Hague convention, that in Occupied Enemy Territory the *status quo* has to be preserved. It is not for me to express an opinion on the advisability of applying to Palestine rigidly a formula which has been violated by every belligerent Power during the war, and has lost all relation to reality. We have only to accept the fact and to see what we can achieve within the limits set by the *status quo*.

At the head of the Administration we see enlightened and honest English officials, but the rest of the administrative machinery is left intact; and all the offices are filled with Arab and Syrian employees who have certainly not changed their mentality with the change of master... So the English are run by the Arabs.

For the Jewish present and future this state of affairs is fraught with grave dangers, for the following reasons:

(1) The administration in this form is distinctly hostile to Jews, and abuses its present artificial position to injure Jewish interests wherever it can. Of course the Jews feel this and try to defend themselves, and this leads to friction and bitterness... I can assure you, dear Mr. Balfour, that we have tried our level best to explain the situation to our own people, and I think we have not been unsuccessful. But you see that explanation was necessary.

* * *

(2) The second reason cuts much deeper and goes to the root of things. As I mentioned before, the Englishman at the head of affairs is fair and just, and in trying to regulate the relations between the two chief sections of the community he is meticulously careful to hold the balance. But his only guide in this difficult situation is the democratic principle which reckons with the relative numerical strength; and the brutal numbers operate against us, for there are five Arabs at one Jew. The influence of the Arab must in fairness be five times greater than the Jew's; in fact in many cases it is far more than that, as the Arabs are in the Administration and the Jewish participation is very limited, because Jews never took much part in it under the old regime; they kept aloof. The result is that the Jews are practically handed over to the Arabs. This system does not take into account that there is a fundamental qualitative difference between Jew and Arab. The Turk, being himself of inferior culture, saw in the Jew a superior to himself and to the Arab, and so by virtue of intelligence and his achievements the Jew held a position in the country perhaps out of proportion to his numerical strength. The present system tends on the contrary to level down the Jew politically to the status of a native, and in many cases the English administrator follows the convenient rule of looking on the Jews as so many natives.

The military administrator, in addition, knows that the Arab is for the moment a war asset. I do not think the English here overrate the value of this asset, but still they necessarily attach some importance to it. What they do not always know is that we represent an asset which, although it cannot be estimated in rifles and machine guns, is nevertheless of very great war value and of still greater peace value. In short they do not realise that the somewhat shifty and doubtful sympathies of the Arabs represent in the long run infinitely less than the conscious and considered policy of the majority of the Jewish people...

* * *

The present state of affairs would necessarily tend towards the creation of an Arab Palestine if there were an Arab people in Palestine. It will not in fact produce that result because the *fellah* is at least four centuries behind the times, and the *effendi* (who, by the way, is the real gainer from the present system) is dishonest, uneducated, and as unpatriotic as he is inefficient. But it is also difficult to imagine how under the above described circumstances effect can really be given to the Government's declaration in favour of a Jewish national home. For, on the one hand the maintenance of the *status quo* principle, as I have shown, automatically militates against any progress in that direction; while on the other hand the attitude of the Jewish world will depend upon the development which takes place in this country between now and the Peace Conference.

This being so, I hope that you will not think me presumptuous if I say that a great deal depends upon the achievements of the Zionist Commission. We, I mean the members of the Commission and our Political Officer, realized the serious dilemma in which we are placed, and, after consultation with General Clayton and Colonel Deedes, we came to the conclusion that it was necessary to draw the attention of the Commander-in-Chief to the situation.

I saw General Allenby about a week ago, and had a very frank talk with him. I think I am fully justified in stating that the Commander-in-Chief was in full sympathy with the views which I expressed. He realised the difficulties of our position, and he is generously giving us his support. But the Commander-in-Chief's primary duty is to deal with the military aspect of the situation, and although a man of General Allenby's calibre is sufficiently far-sighted and broad-minded to see the political value of our activity, his assistance, valuable and important as it always will be, must necessarily remain limited within the bounds of the *status quo*.

As the General put it to me: "You have my full sympathy, I shall give you all the assistance which it is in my power to give, within the limits of the manual of military law. But if you desire anything beyond that, you must approach Mr. Balfour, who should give the necessary instructions to my chief. The principle of policy is not laid down by military authorities." Needless to say, the Commander-in-Chief's point of view is the only one that is possible for a man in his position to take. And that is why I am writing to you.

* * *

What, then, could the Commission solve during the period of military occupation, assuming the consent of the Home Government can be obtained? They are three:

(1) FOUNDATION OF THE UNIVERSITY... It is a matter of very far-reaching importance. I need hardly labour this point as I had the honour to speak to you about it before leaving for Palestine. We hope to achieve something tangible in this direction before very long.

(2) THE LAND SCHEME. A separate memorandum on this scheme (A scheme for the cultivation by Jewish labour of about a million dunam uncultivated or semi-cultivated land between Jaffa and Rafa), which is at present under consideration by the authorities here, is attached. The economic aspect of the scheme is simple enough. The important question is whether the Government is prepared to agree to the political departure which it involves.

The whole of Southern Palestine is, with some exceptions, practically unoccupied land. It is true that when one commences work on these vast areas all sorts of claimants will appear, but enquiry would soon show the shadowy nature of these claims. Naturally all genuine claimants would have to be compensated, and nobody would be ousted from land which is properly cultivated. But the scheme cannot be carried out without some departure from the present system of tenure and cultivation (if such it can be called). And such a departure is, I submit, justified, because the present system, means (1) that large stretches of fertile land are lying fallow, or are producing much less than they could produce, while there is a shortage of food in the world in general, and in Palestine in particular, and (2) that every *fellah* has much more land than he can cultivate properly, and is consequently content to work it very badly, so that a premium is set on laziness and inefficiency.

... If we are allowed to carry this scheme through, we shall know, and the whole of Jewry will know, that the foundation of the National Home is being laid in earnest.

This scheme takes us into the heart of the Arab problem. What I said in my speech at Jerusalem (on April 27, 1918) about our intentions towards the Arabs was sincerely meant. We have no desire or need to exploit or displace them. There are acres enough for us to develop without any encroachment on the real rights of the Arab inhabitants of Palestine. And that is an essential fact. For the problem of our relations with the Palestinian Arab is an economic problem, not a political one. From the political point of view the Arab centre of gravity is not Palestine, but the Hedjaz, really the triangle formed by Mecca, Damascus and Baghdad.

* * *

I am just setting out on a visit to the son of the King of Hedjaz. I propose to tell him that if he wants to build up a strong and prosperous Arab Kingdom, it is we Jews who will be able to help him and we only. We can give him the necessary assistance in money and in organising power. We shall be his neighbours and we do not represent any danger to him, as we are not and never shall be a great Power... With him, I hope to be able to establish a real political entente. But with the Arabs of Palestine—in whom, so far as I can gather, the Sheriff is little interested — only proper economic relations are necessary; and these will develop in the natural order of things, because they will be essential in our interests as well as in those of the Palestinian Arabs.

It will be clear to you from what I have said that the question now at issue, as we see it, is what the British occupation of Palestine is going to mean. Is its significance going to be measured geographically or historically? In the first case, you have so many square miles of territory captured from the enemy — a brilliant military feat, but nothing more than that. In the second case, you have in the British occupation a pivot on which centuries of history will turn.

In conclusion, allow me to point out the importance for the Peace Conference of what is going to happen in Palestine between now and the end of the war. It is my intention to go to America in the near future, to report there on what we are doing and going to do, and to rally American Jewish, and I am sure also non-Jewish, opinion behind us. Then I contemplate a Congress of representative Jews in Palestine to give authoritative expression to Jewish demands. The voice of such a Congress, I venture to think, will not pass unheard at the Peace Conference...

...In order to carry this programme to a successful issue, it is of the utmost importance that Major Gore cooperates with us all the time. His knowledge of the situation, his sympathetic understanding of it, renders him eminently qualified to guide the work. In fact, we consider him absolutely indispensable. I therefore respectfully submit that Major Gore should be allowed to go to America with me and to return afterwards with me to Palestine, where we hope to bring the work of our Commission to a successful end for the benefit of Great Britain and of the Jewish people.

I trust that the importance of the matters at stake will be a sufficient apology for troubling you with this letter at so critical a time.

With kind regards,

I am, dear Mr. Balfour,
Yours very sincerely,
(Signed) Ch. Weizmann

M. H.

SEDER AWAY FROM HOME

By Ephraim Kishon

MY wife and I are not what you might call religious zealots, but we scrupulously observe every holiday, because on holidays you don't work and there is always an excuse for something special in the way of food.

Take Passover for instance: it is a command to stop work at noon and dip twice in meat gravy, while on weekdays as a rule you don't dip even once. Small wonder, then, if I said to my wife:

"Eve, I have a wonderful idea. Let's hold a traditional Seder evening and invite our dear friends Samson and Dvora. I think this is the best way of celebrating the holiday, isn't it?"

"Is it?" — the woman retorted. "An even better way would be to have them invite us. I don't feel like preparing them a meal fit to grace a king's table, and on top of everything have to wash the dishes afterwards. You tell Samson and Dvora that it can't be done at our place, because... let's see... because our cooker broke down, that is, the knob with which you turn the wick up and down has come off and cannot be repaired within ten days. So they'll have to invite us..."

I bowed to the wife's irrefutable logic, went to Samson and Dvora and hinted how pleasant it would be to spend the Seder night in a quasi-family atmosphere.

The couple immediately broke into joyous shouts.

"Splendid" — Dvora rejoiced. "Except for one little thing: we can't do it at our place, because our cooker has broken down, you know, that little thing which turns the wick up and down... you understand, don't you...?"

I could feel indignation gripping me with elemental forces.

"So we'll come to your place for the Seder," she went on. "All right."

"No" — I whispered with downcast eyes. "Maybe this sounds silly but our cooker too has broken down... such an irony of fate... really..."

I was in hot water all right, no doubt of that. Samson and Dvora looked into each other's eyes, as if saying: "Well, I never..."

"They say that lately cookers are breaking down all over town" — I tried to make my excuse more plausible. "Perhaps there is something wrong with the national network... the rains... Rutenberg..."

For a long while we kept profoundly silent, then Dvora let out a hoarse shout and proposed to let our friends Botond and Piroshka participate, for better or for worse, in our jollification.

It was agreed then and there that an all-male diplomatic mission of two would call on the couple. Without further ado, we translated this decision into deed.

"Listen, old boy" — I said to Botond, fondly slapping his back — "how about holding a Seder in common? Quite an idea, isn't it?"

"We could bring a cooker, in case yours broke down" — Samson added preventively. "Agreed?"

"Agreed" — Botond agreed sourly. "Come over to our place. My wife, too, will be happy to see you..."

"Botooooond!!!" — a female shriek suddenly broke up our eardrums, whereupon Botond announced that Piroshka apparently wanted to tell him something in the kitchen and went out for a moment.

In tense silence and sensing impending disaster, we waited for his return. And indeed, he came back with uncertain steps.

"Say" — he said, frowning, "on what day does the Seder night fall?"

"On the eve of Passover."

"Oh, what an idiot I am!" Botond struck his forehead. I completely forgot that that's when we are having our flat white-washed. So let's eat elsewhere, as far away as possible from our house, so that your clothes don't become stained with paint..."

Samson looked at me, I looked at him, and our eyes expressed boundless scorn. A lame excuse for wriggling out of social obligations!

I quickly related to Botond the story of the cookers and their completely useless knobs. "Well, that's too bad" — he said. "Life sometimes plays such pranks. But I think we all are a little thoughtless. Why should we leave Midad and Shulamit out of our Seder arrangements?"

We embraced each other, because at bottom we were bosom friends. Then all three of us walked over to Midad and Shulamit and outlined our plan for holding a big common Seder. Thereupon Midad's and Shulamit's eyes began sparkling and their faces lighted up.

"Excellent" — Shulamit clapped her hands. "You'll all come over to us for the dinner..."

We were flabbergasted. All of us? To you? Just like that? What's behind all this? What's the matter with them? What?

"Just a moment" — I said. "Aren't you mistaken about the place? Your cookers are all right?"

"What a question!"

Panic seized us. I could see that the others, too, regretted their rashness.

"And the walls?" — Botond spluttered. "No need to paint them?"

"Don't be silly!" — Midad shouted cordially. Stop all this horseplay, will you! We'll see you on Seder night, and that's that!"

* * *

We came out from the Midads' confused and dizzy. What is behind this strange invitation? What's the secret? What does all this mean? What are Midad and Shulamit's real intentions? What's this?

Needless to say, we will not go to their Seder. We smelled a trap in their cordiality.

I understand that the others, too, are staying at home.

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Exodus: Across The Sea, 1947

By Charles Weiss

IN the three years between May 1945 and May 1948 the *"Brikha"* organization brought 100,000 "illegal" immigrants home. I joined it on a cold March day in 1947, when myself and 25 other more or less amateur sailors left the Port of Baltimore on a seagoing antique euphemistically called the s.s. Trade Winds. According to a handsome bronze plaque in the engine room, she had been commissioned as a Coast Guard training vessel in 1896. She measured 210 feet in length, displaced 500 tons and, in contrast to modern conceptions of what a warship should look like, had a bow which protruded farther at the water line than at the deck. She was painted dead white, however, and that seemed to cover up a number of her other drawbacks.

As to her crew, aside from the fact that they were nearly all sea-sick on the stormy 15-day passage to Lisbon, they had little else in common. The captain was a Christian Zionist, well paid, and of the other three professional seamen aboard, only one was Jewish. Among the others there was a red-haired Irishman, a student at Harvard Law School, whose prime interest in the expedition seemed to be some personal vendetta against the British for their policy on Home Rule; a Polish Catholic, at sea since he was nine, who was making the trip as a personal favour to his Hungarian Jewish buddy; a Philippine galley steward who was making it for money. The bosun, after 20 years at sea, was feeling his Jewish oats and trying to recall something of the *yiddishkeit* of his youth. Through dint of experience, he ultimately became the most accomplished and vociferous griper aboard. There was a pair of brothers, for ever at each other's throats, and an idyllic pair of friends, inseparable at work, meals or sleep. A sprinkling of poets, college cast-offs and adventure hunters made up the list.

Surprisingly enough, we had only the very vaguest idea of what had brought us together. The all-knowing, mysterious "shoo-shoo," as the organizers of the *"Brikha"* were called, had hinted at a year of Hagana service in Palestine, in some way connected with hounding the British out of the country. Everyone was agreed that the transporting of illegal immigrants was only a minor preliminary to our principal task.

A month in Lisbon in the spring of 1947, a tough little man called Mr. Diamond in charge. Our little boat was tied up fourth from a crowded wharf, but two from a British torpedo boat in for repairs. Ostensibly we were installing shelving to go into the banana trade from Latin America — I don't think we fooled a soul. To maintain the fiction, we were warned not to fraternize with the British and given $80 a week pocket money to waste ashore so that we could pass as American seamen.

Signals from the Rock

We passed Gibraltar at night, ignoring the signals flashed from the Rock to identify ourselves. The crew had taken up new quarters on the hurricane deck, above the bridge, while our fantastic silhouette was completed by an enormous poop built aft to accommodate our passengers. The rails were lined by lavatories operating on sea water, while long sheet iron basins on the foredeck were destined as salt water washrooms.

We touched at Marseilles to drop off our captain, the cook and a quantity of paints and hawsers for sale on the black market, from which the rescue operations were largely financed. Our next stop was a tiny port in the north of Italy, where we tied up to the President Warfield, later the immigrant ship Exodus, to fill our fresh water tanks. Personal dunnage which in any way might identify us as Americans was taken ashore, as well as all firearms. Three taciturn sabras came aboard, one taking over command of navigation, one the arrangements for the people and the third radio communications. We put to sea empty for the last time.

Two nights later we were cruising within sight of the lights of Genoa. It was a moonless night and the ship was blacked out entirely and without running lights. Someone was trying to light a bonfire on the beach; it caught, and we saw a Star of David sketched out in flame like a Ku Klux Klan emblem. A few minutes later, one of the ship's boats set out for the shore, to return drawing two one-inch cables through the water. They were fastened port and starboard, the ship dropped its anchor and we began our first loading operation.

Rubber life rafts 20 feet long appeared simultaneously on both sides of the ship, loaded to the gunwales with strange humpbacked figures. Without a word, like mice scurrying for their holes, they scampered up the rope ladders to the deck and vanished into the shelved compartments prepared for them. The rafts disappeared and returned again and again. I lay prostrate at the port gangway, holding the mooring lines of the rafts tight to the hull while the people embarked. There was no excitement, and everyone seemed to have been well briefed on what they were to do. The peculiar humps strapped to their backs were all the personal effects they carried — a sewing machine, a shoemaker's kit, a knapsack, a baby. Inside of 20 minutes we had loaded 750 people and were weighing anchor.

The following night, there was no signal. We arrived early for the tryst and were lying, blacked and perfectly silent, waiting. With hardly the swish of a wave to give them away, three sailboats were suddenly tied up to us, one forward, one amidships and one astern. This time the loading went even faster, for our deck was lower than the high-prowed trawlers.

A new smell invaded the ship. It was compounded of the unwashed bodies of persons who had lived for a long time in close quarters, of the seasickness of 1,500 people that no army of mops or maids could hope to keep pace with, of soup, or its variations, which was the only food provided by the two enormous kettles set up in the open air. The people were allowed on deck only at night, or singly during the day. It was May in the Mediterranean, and the temperature below decks rose to 50° during the day. The sailors were grateful for their jerrybuilt quarters high above the odour of the deck.

Strange Reactions

We were a little surprised at our own reactions. Those of us who could speak Yiddish tried to engage the immigrants in conversation. When it became clear that we were in no position to shower them with supplies of food, water or some other mark of individual preference, contact was sharply broken off. With nothing to do all day, the people got in the way of the operation of the ship, and the sailors spoke to them roughly. Some few volunteers were recruited as assistants in the engine room and as monitors in the distribution of food and maintenance of a simple hygiene routine. The others lay on their bunks to sleep between fits of retching.

These were the people who had gone through the death camps, who had either escaped or been liberated by the Allied forces before their turn came. Taken in a mass, they were an unappetizing, rapacious mob. Individually, they touched the heart. Like children deprived of sweets by fiat, they attached an abnormal significance to food. Order aboard ship was one of our greatest problems, and brawls over mess tins were a daily occurrence.

This was also our first experience of the fine workings of Jewish politics. The group leaders who handed out the food were elected by the people on the basis of a party key, and they ministered only to the members of their party.

Normally the trip from Genoa to Haifa is three days by ocean liner, four by freighter. We were two weeks at sea. Aside from breakdowns and the necessity to conserve water for the boilers, we were obliged to sail an oblique course via the Greek islands to avoid observation. On the tenth day out, a British reconnaissance plane on patrol off Malta whipped past. An hour later, it came by again, swooping low for a good look and probably to take photographs. The next morning, our escort showed up: three destroyers and the cruiser Ajax, famed for its part in the sinking of the Graf Spee during the World War.

Boarding Parties

We were in sight of the shores of Syria when one of the destroyers drew close and warned us over its public address system not to attempt to enter Palestine waters. We brushed off the threat with an obscene remark and continued on our way, sticking close in shore to take advantage of our shallow draft. Preparations were made to repel boarders. Angle irons were welded together in four-sided pyramids and riveted to the hull of the ship, protruding outwards. The life boats were cast away to clear the upper deck for fighting. A hole was laboriously cut through the tough, inch-thick steel of the deck to bring our fire hose into play. The people were allowed on deck and the younger among them instructed in stick fighting. One woman was confined to the sick bay in labour. The British stuck close by and took it all in.

On the morning of the 14th day, one of the destroyers edged inland and forced us towards the open sea. We were still well north of Palestine territorial waters. Another destroyer made a pass at us, all hoses on, and 1,500 people enjoying the display rushed to the opposite railing. The 100 tons of humanity shifting to one side of the ship nearly capsized our tiny craft.

About noon, we saw marines making ready to board. They wore plastic helmets, hardened leather shields on their arms, incongruously white short pants and navvies, and carried two-foot-long clubs and sidearms. The two destroyers fell behind, and then, with a sudden burst of speed, came up and struck us simultaneously port and starboard, the marines jumping aboard at the moment of impact. Firecrackers and machineguns firing blanks and the ever-present high-pressure hoses drove the defenders to cover. The heavy davits which had served to carry the life boats were lowered by two of our sailors, and they swept away one destroyer's rail — and rent a hole in its bow. In the confusion, one intrepid marine was shoved between the ships and didn't come up.

With the noise and the excitement, the woman who had been in labour for 36 hours finally gave birth.

The first marines to land discharged tear gas pellets at the crowds and down the engine room ventilators. The overstaffed crew below huddled miserably in the dank confinement of the shaft alley, the only spot left uncontaminated by the choking gas. Engines, fireroom were left unattended. A plan to steer manually from the engine room by disengaging the pipe leading from the main wheel on the bridge went awry when the shock of the collision threw the saw out of the hand of the man cutting through the pipe. The British, who were in charge of the bridge from almost the very first moment and had mounted machineguns on the wings to discourage any counterattack, were steering the ship in circles. All hope of beaching in Palestine was at an end, and we surrendered. Our helpless rage was spent in making the ship useless to its captors — throwing sand in the main bearings, tearing the oil feed lines and emptying the boilers. The generator stopped and all lights were extinguished. The engine room crew, filthy, soaked in sweat and red-eyed, sunk out of their hole through a prearranged side exit and took up their places on the crowded deck, breathing the untainted air with relief.

In Same Boat

All literally in one boat now, we finally made friends with the people we were supposed to be rescuing. During the 80-mile tow to Haifa, talk was animated, everyone giving his version of the battle. Unloaded in Haifa and herded into the infamous cage ships that were to take us to Cyprus, this feeling of fraternity grew. The crew no longer had special rations or extra water, special quarters, authority. On the contrary, we were in dread of any sign of distinction which might bring us to the attention of the British. We depended on the Yiddish of our companions to get us safely by the police line-up at the reception point in Famagusta, where we disembarked after a day and a night at sea.

Cyprus was both a halfway point and the end of the line. For those who spent up to 30 months vegetating on the hot little island, grubbing for an extra crust, a bath or a bit of excitement, it must have seemed farther from Eretz Yisrael than the D.P. camp in Germany, where at least they could do business with the host population. Almost complete autonomy reigned inside the high barbed-wire aprons, and order was maintained by members of the Hagana stationed in the camp, prisoners like the others. Sailors, naturally, were given priority in getting their release, and the monthly quota of 750 regularly comprised some fifty key workers returning to start the cycle over again.

Morale in the camps was miraculously high. The youngsters spent their evenings dancing around bonfires, singing over and over again the few Hebrew songs which they had picked up from Jewish Agency emissaries in Europe. During the day, they prepared for life in Palestine by practising stick fighting in full view of the Highlander guards, perched uncomfortably on their watch towers.

Hunt for Food

The less active inmates tried to study Hebrew, though teachers were scarce and the heat made concentration difficult. The middle-aged of both sexes, unable to adjust to either pioneering endeavour or study, spent their days making love or scrounging for food with a frenzied determination that was frightening.

On the eve of my departure, I was given a pair of camp-made sandals, and shirt and pants cut out of tent cloth. This was my entire wardrobe for the trip home on the same cage ship which brought us. Two days later, through a fluke, I sneaked out of Haifa harbour under the noses of the British police, and was thus spared further concentration camp residence at the Atlit reception centre.

The "shoo-shoo" took me in hand, got me a new name and an identification card to go with it, new clothes, medical care and a hotel room. For a month I was their guest, recuperating. One morning, I was brought a false passport bearing my picture and a ticket to France. In the evening, I was on my way back to Europe to make another trip.

"Illegals" crowded aboard an immigrant ship, 1947

The funeral of the three killed aboard the s.s. Exodus 1947 leaving the Government Hospital at Bat Galim the day following the ship's capture. One of the dead was Bill Bernstein, a former U.S. Navy lieutenant. The author of this article was one of the pall bearers and can be seen at centre (with beret). The photograph was taken by Al Fotashnick, another volunteer seaman, who is now with Israel Bonds in Jerusalem.

LAST SEDER IN THE OLD CITY

By Th. F. Meysels

I do not know how many Seder nights I have spent in the Old City, but the last one stands out in my memory in black and white and in the naive shapes of a Haggada illustration.

It was 11 years ago tonight. From Jaffa Gate, I had walked down the road leading inside the city walls. Inside the Jewish Quarter, my steps echoed on the flagstones, and the greetings I exchanged with the Jewish constables guarding the road were like the night cries of the watchmen.

I passed the Maidan, and entered the Jewish Street, empty and wholly deserted in the blue light of the full moon. The shops were shuttered, the little windows dark, the doors locked, but the windows of the upper stories glowed warm. The praying, the singing and the clinking of glasses were almost louder than my steps. Behind each of those illuminated squares, people for whom a lonely stranger was a welcome and honoured guest that night were celebrating.

The problem was only to find a flight of stairs leading up to one of the festive chambers. Knocking at locked gates, stumbling through dark courtyards, I understood why that Seder of the Gospels had been held in an "Upper Room." Hunted people could peacefully celebrate in the Old City of Jerusalem if they chose an Upper Room. They could easily disappear down backstairs before the *Sbirri* had found their way across courtyards and staircases.

Finally we found a lighted first-floor window and had only two courtyards to cross in order to participate in the Seder of a family from Kurdistan. Most of the floor of the vaulted room was raised and one had to shed one's shoes before being allowed to squat around the huge Seder dish, covered by a striped rug. The grandfather presided, in black felt cap and white turban. He ordered red wine, nuts, dates and unleavened bread served to us before his attention reverted to the grandson's questions.

I too asked a question — about the Kurdish *matzot*, pliant and extremely tasty. The Jews of Niniveh, we were told, still prepare their unleavened bread desert-fashion.

"These *matzot* are made from a flour that is the cleanest of clean and cost 70 Piastres the roll. They were guarded from the kneeding to the table. And because everything belonging to the Seder meal must be guarded against defilement, this night is called the Night of Guarding. Some people have other explanations, but this is as it is," said the patriarch.

We admired the broad golden ring on the old man's little finger. "Don't you know," he said, "that this night every father must wear a golden ring? Moses, so we are told, was given a crown of gold by the Almighty. But he broke it into tiny pieces and distributed them as rings to the heads of the families, a sign that every Jewish father is a king in his own house. I should always wear the ring for the Sabbath, but tonight I must. Being a poor man, I buy a ring for Pessah every year and sell it back afterwards." Having spoken, he chanted the blessing for the evening's second cup.

We took our leave and were instructed not to visit the Yemenites "because," the man from Niniveh informed us, "Jerusalem lies in the centre of the world. The Jews from Niniveh come from the upper end, the Jews from Yemen from the lower. They are drunk before they are through with the Haggada." Somewhat oppressed by the knowledge of being born outside the world but still determined to visit with the haughty Yemenites, we offered our thanks.

However, first we ventured into the large moonlit courts of the "Deutsche Hof," surrounded by all the quaint houses with loggias and arcades, porches and outdoor staircases that once brought the Prague of Rabbi Loew to Jerusalem. Through a window we peered into a room where three ancients clad in white studied mighty tomes in the golden glow of an old-fashioned oil lamp.

"If you know an intelligent question, you may go in and ask," we were told by a passer-by. Proud possessors of information about the "Night of Guarding," we called on the Passover Brains Trust of the Deutsche Hof. "Why is this night called the Night of Guarding?" I asked.

"Why is this night called the Night of Guarding?" the sage, who appeared to preside over the Council, repeated our question.

"Because the evil spirits are powerless tonight" answered the one on the right.

"But only if man lives in peace," added the one on the left. "Jerusalem fell because blood was spilled during Passover week."

"Thus it is clear," the President concluded, "that this night is called the Night of Guarding because we are guarded against evil. After all, it is the only night when the *Sema* recommending us to the Almighty's protection is not recited before going to sleep."

Hassidic Dance

Having paid our respects, we went over into a large hall through whose window a Hassidic dance threw spirited shadows onto the pavement. The big table had been pushed into the corner. A circle of Lithuanian white-beards let caftan tails and sidelocks fly. A stocky policeman, wearing an embroidered skullcap with his battle dress, orbited outside the circle. If one of the old ones got dizzy, he took him by the collar and lugged him over to a safe window seat. A group of red-cheeked children in nightgowns admired the dancing grandfathers from a corner.

The great-grandfather finally called them all back to the table: "The fourth cup" he said, "has yet to be drunk." So we sat down and sang "Khad Mi Yodea," and "Had Gadya," the song of the vanity of earthly things. The bells of the Christian Quarter pealed midnight.

Convinced that the Yemenites had not yet finished their celebration, we continued our quest, finally climbing up to an especially noisy flat. There we found not Yemenites, but Jews from Tripoli jubilantly feasting their first Seder in the Promised Land. Their M.C. had difficulties making himself heard. When he spoke out the traditional wish: "Next Year in Jerusalem," one young giant interrupted "But here we are," and the entire table took it up as an improvised triumphal chant.

Fate had another Passover in store for some of the boys. The room of the Meal was a roofless wreck on the next Seder night.

Russia Ignores Jewish Entity

By Yosef Kariv

THE 50th volume of the Great Soviet Encyclopaedia, wholly devoted to the U.S.S.R., is a fat volume of 760 pages, the product of the collective work of a large team of historians, geographers, economists, scientists, jurists and critics of art and literature.

The world press noted the appearance of this volume in February by concentrating on the political tendencies which manifest themselves in it: the fact that it is dominated by the cult of Lenin and that Stalin is "integrated" in it within a set historical framework in which he occupies a rather limited place. The Encyclopaedia even criticizes him fairly severely, blaming the reverses suffered by the Soviet armies at the beginning of the last war on the lack of preparation deriving from his incorrect estimate of the political situation and his exaggerated faith in the Soviet-German pact of 1939.

For the Jew, however, perhaps the most important aspect of this volume, so rich in information of all sorts about the Soviet Union, is its paucity of material about its Jews — in fact, the nearly total absence of any reference to this minority.

Seven Million

There were about seven million Jews in Czarist Russia, making them the largest minority after the main three national groups—Great Russians, Ukrainians and White Russians. How many are there today? The new volume gives one no idea. It is true that the latest population census was taken over 20 years ago, but for other ethnic groups there are current estimates; for Jews none.

There were over three million Jews in the Soviet Union before 1940. A million or so were slaughtered by the Nazis, but the annexation of Eastern Poland, Bukovina, Bessarabia and the Baltic Republics, all of which had substantial Jewish populations, as well as natural increase, must by now have restored the number of Jewish inhabitants in the U.S.S.R. to some three million, or 1.5 per cent of the total population. After the three main Russian peoples, this is still the largest single minority in European Russia.

What is more, the importance of this minority in the cultural and economic life of the Soviet Union must be greater than its numbers, for it is an urban group with a relatively high intellectual level. Yet all one can find about the Jewish population of the U.S.S.R. in this entire volume is a score of lines or so, timidly scattered through the various chapters. The main mention of the Jews is in the chapter on "Population:"

> Two peoples — the Jews and the Gypsies — whose past is mainly bound with the southern and southwestern regions of Russia, are scattered through the European part of the U.S.S.R. and beyond its borders. The language of the Jews is Yiddish, belonging to the Germanic group (a carryover of their stay in Germany during the Middle Ages). The majority of the Jews speak only Russian, Ukrainian or White Russian. The religion of religious Jews is Judaism. The Gypsies speak the gypsy language, which belongs to the North Indian group, attesting to their Indian origin...

Condemned Groups

Does this juxtaposition of Jews and Gypsies require further comment? These were the two groups that Nazism condemned to death during the last war. In the light of this tragic memory of a common martyrdom, it is an honour to be placed side by side with the Gypsies by the authors of the Soviet Encyclopaedia. Yet the part of these two peoples in the past and the present of the Soviet Union is different enough not to have lumped them together thus, especially in light of the fact that one of them consists of three million individuals and the other of a few tens of thousands.

In the chapter that discusses the languages of the Soviet Union the Jews are again juxtaposed with the Gypsies, this time after the Armenians. Note the difference in treatment here:

> Armenian is spoken by the Armenians, principal language of the Soviet Armenian Republic; has one of the most ancient scripts (going back to the Fifth Century) and a rich secular literature; two million persons speak it. The representatives of the neo-Indian group of the Indo-European languages in the U.S.S.R. are the Gypsies. Yiddish, the language of part of the Jewish population of the Soviet Union, is related to the Germanic languages.

That is all.

Two pages are devoted to "Religion and Churches in the Soviet Union." After telling us that all the religions in the U.S.S.R. are represented by national associations that may organize congresses and conferences and publish newspapers and religious books, the authors add that the Jewish cultural associations are not organized in a national framework and that "the religious societies using the synagogues exist as separate entities."

The 12 pages devoted to the literature of the peoples of the Soviet Union mention only two Jewish names — Peretz and Sholom Aleichem. The 132 pages on U.S.S.R. history contain, unbelievably, not a single word about the Jews, individually or collectively. Even the part about the last war says not a word about the extermination of the Jews by the Germans.

All this can lead only to the conclusion that political events have borne out: Soviet Russia does not recognize the Jews as a nationality. Nowhere in the book is even the "Autonomous Jewish Region of Birobidjan" mentioned. Like the Gypsies, the Jews are shown as a scattered ethnic group which has no national life.

Important Role

It is clear that the Jews continue to play an important role in the life of the U.S.S.R., if not as Jews then as Russian citizens whose Jewishness is detected in their names — where these have not been "Russified." But while every single one of the other ethnic groups of the Soviet Union — of which there are a hundred — has been called to a national life of its own, the Jews are the only ones who are condemned to assimilation and extinction as a people.

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